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# SERMONS

ON

# EDUCATION.

BY THE REVEREND

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RECTOR OF ST. MILDRED'S AND ALL SAINTS,

CANTERBURY.

"FEED MY LAMBS."

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MVSEVM
BRITAN
NICVM

TO THE

PARENTS,

GUARDIANS,

AND

PRECEPTORS

OF

GREAT-BRITAIN,

THE FOLLOWING

DISCOURSES

ARE RESPECTFULLY INSCRIBED,

BY THEIR SINCERELY DEVOTED

BROTHER AND SERVANT,

E. W. W.

# PREFACE.

THE intention of taking pupils naturally led to a more accurate inveſtigation of the ſubject of Education, and to the arrangement of my concluſions thereon; between theſe and ſome maxims too prevalent, there appeared a conſiderable difference, a thorough conviction of the truth of the principles on which I had proceeded in my enquiries, joined to a wiſh to free others from errour, made me think of printing my remarks in the form of a ſermon on the text, prefixed to the firſt of the following diſcourſes; but a learned friend to whom I mentioned my intention, urged me on account of the difficulty of compreſſing all that would ſuggeſt itſelf into the compaſs of one diſcourſe to enlarge my plan, and my acceptance of this advice gave riſe to the preſent volume.

Great and laudable pains have of late been taken to extend ſome of the

benefits of education to the children of the loweſt ranks: I truſt, that an attempt to rectify miſtakes, and put a ſtop to negligence in that of the higher, which is of equal importance to individuals, and poſſibly of ſtill more to ſociety, will be favourably received.

I might have ſupported many obſervations I have made by quotations and marginal notes, but I neither wiſhed to make a parade of learning, nor to turn my ſermons into ſatires: my ſincere deſire is to awaken the attention of all concerned, both to the importance of the taſk of Education, and to the obligations incumbent on them to be more vigilant in the conduct of it; and if this wiſh be gratified by a good effect, in even one inſtance, I ſhall think all my labour not inadequately recompenſed.

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# SERMON I.

PHIL. iv. 8.

*Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things.*

SINCE, among the different relations that ſubſiſt between men, there is not one wherein we lie under ſtricter obligations to ſincere and affectionate attention, than in that between a Parent and a Child, of the various ſubjects which preſent themſelves

ſelves to a Preacher, few can juſtly be conſidered as more important than this: an obſervation, the palpable truth of which will, I think, be deemed ſufficient to juſtify my now begging your attention to a Diſcourſe founded on the words of the Text, conſidered as not only containing a no leſs perfect than elegant ſummary of Chriſtian Duty, but comprizing likewiſe all thoſe ſubjects of inſtruction, which ſhould employ the earlier years of the Diſciples of the Goſpel.

To endeavour to deduce a ſyſtem of Education from the writings of an Apoſtle, will, on the firſt mention of it, probably be deemed a ſtrange attempt; eſpecially in an age when the multitude of modern ſpeculations on this head may, by many, be thought to ſuperſede all neceſſity of reſort to the wiſdom of the Ancients, to guide us thereon.—But on further reflexion, the great difference between ancient and modern opinions on this point, and the variance, even among the latter them-

themſelves, will appear to form juſt ground for endeavouring to diſcover ſome ſound principle, by which we may prove the value of ſyſtems ſo diverſe, and which, if ſtedfaſtly purſued, will leave men no longer in danger of being carried away by every whimſical theoriſt to experiments, on a point too important to riſque a failure on it, without abſolute neceſſity.

Now, the end of Education being to qualify the individuals educated to act their future parts with facility, propriety, advantage, and honour, every ſyſtem will naturally be deficient, which is built on a contracted view of the character to be ſupported. If the children of men are to ſpend the whole period of their exiſtence in this world, the principles to be inſtilled into them muſt differ widely from thoſe with which they ſhould be furniſhed, if they are hereafter to appear on another, and more laſting theatre: and if they are to account for their conduct in this life before the throne of God, the cautions

with which they muſt be furniſhed, will be very different from thoſe which they would need, had they only the ills they might bring on themſelves in the preſent ſtate to guard againſt. Other inſtances of the neceſſity of this difference of treatment, under different ſuppoſitions, will, now the idea is once ſtarted, occur to yourſelves. I paſs on to conſider the human mind, as the ſubject matter on which the work of Education is to be wrought, and without a due knowledge of the nature of which, in this, as in all other caſes, the artiſt will be in no ſmall danger of ſomething worſe than miſ-ſpending his time and his labour, ſpoiling that which it is his buſineſs to improve. But, alas! this is a branch of ſcience, of which, if we may judge from differences ſubſiſting on it between the moſt admired reaſoners, of the moſt difficult attainment, and on which, when a man hath noted down all he finds written on it, he will, on his application to practice, be, even to the

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end of life, continually diſcovering in his collection much to be altered, much to be eraſed; and thus, ere his obſervations are perfected, his opportunity of uſing them will be paſt. Whence then is this knowledge ſo valuable, ſo neceſſary to be obtained? There is but one ſource of it, but that, like all things neceſſary, is not confined, but open to all who are willing to draw from it. He who made man alone knows what is in man, and therefore, if we would learn, without danger of miſinformation, how to diſcipline and inſtruct the human mind, we muſt do it, by obſerving how He governs men, and by attending to thoſe hints on theſe points, which the writers inſpired by Him, have left us diſperſed through their writings. In all our diſcoveries made from hence, there will be this advantage, that we may reſt aſſured of the real wiſdom of every ſuggeſtion, which we ſhall thus make our own, and ſo far be provided with a ſure teſt, by which to try thoſe ſchemes, that

come recommended by ſpecious arguments, formed to pleaſe our imaginations, or intereſt our feelings.

Now, one of the firſt things obſervable, in what we may properly term the Divine Diſcipline, is, "That men "are not left to be prevailed on to "practiſe their duty, merely by the "power of abſtract reaſonings, and "their ſenſe of the fitneſs of a parti-"cular conduct." The effect of ſuch reaſonings, and the ſtrength of ſuch a ſenſe, in the preſent ſtate of the human mind, would be found very unequal to the power of violent paſſions, and the perpetual ſolicitation of preſent objects; and, therefore, the wiſdom of our all-perfect Maſter uſes thoſe paſſions themſelves as inſtruments wherewith to draw us to our duty. Not only rewards are holden forth, to operate on our love of happineſs, but, ſince men, when they have one gratification within their reach, may be unwilling to relinquiſh that for the ſake of another, though even a greater, at a diſtance, He employs

threats of puniſhment, to deter us from offending; and thus, the fear of the Lord becomes the Beginning of Wiſdom, as by it men depart from evil. Hence, therefore, we may collect the prime neceſſity there is for gaining a ſteady aſcendancy over thoſe we have to educate, and judge of the ſhallowneſs of their diſcernment, who imagine compulſion needleſs, when we have to deal with youth yet uncorrupted. Since it is not ſolely from depravity contracted by commerce with the world, but from the imperfect and fallen ſtate of man's nature, that, even from our cradle, we are prone to do that which we allow not, and the good which we would, that we do not. Aſk thoſe to whom is entruſted the care of the public ſeminaries of this kingdom, Whether, if the members ſtood not in awe of the power to puniſh, which their preceptors poſſeſs, either letters could be cultivated, or order be preſerved among them? Or, ſhould ye think, that, although terror may be neceſſary to keep

in awe a number, whoſe confidence is raiſed by their multitude and mutual encouragement, yet, if the individuals were to be ſeparately educated, it would be needleſs. Conſider, that the perverſeneſs which appears in the aggregate body, exiſts but in the breaſts of thoſe who compoſe it; otherwiſe, if every individual was free from a ſhare of it, the ſum of a number of cyphers, however great, is yet only a cypher. In different proportions, indeed, it may be found; yet rarely, very rarely, if ever, ſhall we meet with a human mind partaking ſo little of it, as never to want conſtraint: and, I verily believe, that, were men to adopt no other method of inculcating the duties, and gaining attention to their leſſons, than reaſoning with thoſe who are to be taught, the taſk of Education would frequently prove of a duration equal to that which we are told a favourite amuſement of a thoughtful nation ſometimes has, when a game begun

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by one generation is left to be finiſhed by the next.

The next particular I would point out to your attention in the divine diſcipline, is, "that it begins early." Not only fooliſh *men* are, through the natural conſtitution of things which God hath eſtabliſhed, plagued for their offence, and becauſe of their wickedneſs; but even children feel the bad conſequences of ill behaviour, both by compunction of ſoul, and by external ſufferings. Theſe earlier corrections, if attended to, prevent the neceſſity of later and heavier, and by tending to put a ſtop to tranſgreſſion at firſt, would prevent the reſiſting powers of the mind from being weakened by repeatedly yielding to temptation; and may we not more reaſonably promiſe ourſelves a good effect, if we, in this caſe, tread in the foot-ſteps of ſupreme wiſdom, than if embracing notions which have nothing but their novelty to recommend them, we permit a valuable portion of thoſe years, during which,

which, impreſſions are moſt eaſily made, and moſt faithfully retained, to paſs, without laying one ſtone toward the foundation of the great work we have to accompliſh, or endeavouring, by practice, to ſtrengthen that moſt important faculty the memory. Did there naturally ariſe from the human heart nothing but what is good, then perhaps we might be juſtified in waiting till the ſhoots had required ſome ſtrength, ere we attempted to give them a particular direction, leſt earlier handling might injure them; but ſince it is a field equally expoſed to the invaſion of good or evil principles, which ever of theſe gain the firſt poſſeſſion, are likely to prove the ſucceſsful holders of it; and therefore, to defer the inſtilment of the former, is to leave it open to the ſeizure and probable maſtery of the other. And for learning, the elements of that form the moſt irkſome part of it; what years then ſo proper for the taſk of gaining theſe, as thoſe in which every acquiſition is

matter

matter of triumph, and during which if treaſured up, they will be ready for uſe when the higher faculties begin to diſcloſe themſelves. In truth, it ſhould ſeem that only falſe ideas of human nature could have ſuggeſted a ſyſtem of neglecting a period of the greateſt docility, and of letting the memory lie idle ſo long, that it may, from diſuſe, begin to loſe its tone. That king, who received from heaven a peculiar meaſure of wiſdom, admoniſheth us "to "train even a child in the way he "ſhould go;" and one who, though we have no authority to ſay he was inſpired, yet poſſeſſed no ſmall ſhare of judgment, and had formed his ſentiments from the writings of inſpired pen-men, hath ſaid, "Haſt thou chil-"dren, inſtruct them, and bow down "their necks from their youth: bow "down his neck while he is a child, "leſt he wax ſtubborn and be diſobe-"dient unto thee, and ſo bring ſorrow "to thine heart."

But

But further, as the corrections and admonitions which we receive from our heavenly father begin early, ſo the ſeverer parts of his diſcipline are of conſiderable duration: Thus the writer firſt quoted, "My ſon, if thou come "to ſerve the Lord, prepare thy ſoul "for temptation; ſet thy heart aright, "and conſtantly endure." And of Wiſdom, he ſays, "At the firſt, ſhe "will walk with a man by crooked "ways, and bring fear and dread upon "him, and torment him with her diſ-"cipline until ſhe may truſt his ſoul, "and try him by her laws." By this continuance of trial, and conſtant infliction of penalty on tranſgreſſion, the ſenſe of ſin and puniſhment being cloſely connected, is ſo impreſſed on the mind, as never to be eraſed, and the fear of offending becomes habitual, and by its ſalutary effects, at laſt, prevents all neceſſity of further chaſtiſement, the abſtinence from ſin, which it cauſed becoming alſo habitual, and that which has the ſureſt hold on us, cuſtom,

cuſtom, being brought on the ſide of virtue. And is not here a pattern for that ſteady vigilance of diſcipline which watches over the growth of evil inclinations, nipping them in the bud, and by making reſtraint and ſelf-denial cuſtomary, enſures to thoſe thus enured to obey the dictates of truth and propriety, the command over themſelves, and by the more lively affections being thus accuſtomed to controul, the authority of reaſon over them is eſtabliſhed, and a man goes forth to combat with the world, ſupported by an additional auxiliary, that love of regularity which he has deeply contracted, by paſſing ſo many years in a ſcene of good order; an advantage never poſſeſſed by thoſe, who through the too indulgent fondneſs of their parents, or a notion too haſtily embraced of the advantage of a very early introduction into more public life, or ſometimes, perhaps, even from parental vanity, flattered with ſeeing a child acting beyond its years, are brought forward to play the man, ere they

they have either received the information, or gained the powers of ſelf-government, which belong even to a great boy; and are left to live without reſtraint at the very age which requires the tighteſt curb.

Again, mark the mode in which the faculties of the mind unfold themſelves: at firſt, there appears little more than mere perception, then memory and imagination ſhew themſelves, afterwards is diſcloſed the power of reaſoning, and laſt of all, that which requires the longeſt time to bring it to maturity, judgment. By this there is given to us an hint not to be neglected, that our mode of inſtruction ſhould be gradual, ſuited to the growth and power of the faculties; taſks of reaſoning ſhould not be impoſed while there is nothing but memory and imagination to labour. Neither, after the diſcurſive faculty appears, ſhould it be left unexerciſed, becauſe the judgment is not yet mature. Indeed, in this point, the mind and the ſtomach may

may be conſidered as ſimilar, if into the former there be haſtily thrown a quantity of food, to which its powers of digeſtion are unequal, far from producing ſatisfaction and nutriment, it occaſions oppreſſion, diſorder, and weakneſs; or though the quantity be moderate, and taken ſlowly, yet, if it be for a long continuance reſtrained to the ſame food, an averſion will be raiſed, and from mere want of variety, it will naufeate what it at firſt reliſhed: So if to accelerate the progreſs of a ſtudent, his taſks be made too long, or he be carried too rapidly through his courſe, the effects will be averſion, confuſion of ideas, and forgetfulneſs; or, if on the other hand, he be detained too long, plodding over the ſame part, he will begin to deteſt a work, which has ſo little of what is pleaſing in it, and never apply to it but by compulſion; the conſtant uſe of which, even when neceſſary, counteracts every good effect to be hoped for from it. Some, nay, a conſiderable degree of manage-

management is therefore neceſſary to adapt the meaſure in which inſtruction is given to both the different capacities, and different diſpoſitions of the learners; and we have before us ſuch an inſtance of condeſcenſion to weak capacities, as may throw into confuſion any who are backward to beſtow the pains neceſſary in ſuch caſes: it is that I mean of the Son of God Himſelf, during his miniſtry on earth. On one occaſion, we hear Him ſaying to His Diſciples, "I have yet many things to "ſay to you, but ye cannot bear them "now." On another, we read that He, in private, explained to them parables, ſo plain, that they were not too difficult to be delivered even to the multitudes; and on a third, that from *that* time Jeſus *began* to ſhew unto His Diſciples, how that "He muſt go unto "Jeruſalem, and ſuffer many things of "the Elders and Chief Prieſts, and "Scribes, and be killed, and be raiſed "again the third day." From all which we may collect, that there was a grada-

a gradation in His leſſons ſuited to the progreſs made by His Diſciples: a method of inſtruction in which His Apoſtle of the Gentiles followed His example, firſt laying in the minds of his converts a good foundation, like a wiſe maſter-builder; then giving to thoſe who were babes in Chriſt only the milk of the word, but among thoſe "who were come to fullneſs of ſtature, "ſpeaking wiſdom."

It is written, "Whom the Lord "loveth He chaſteneth, and ſcourgeth "every ſon whom He receiveth." Behold herein, laſtly, the end and the meaſure of the divine corrections: proceeding from love, they are given for the amendment and ſalvation, not for the deſtruction of the ſinner; and being ſent in wiſdom, they are not withdrawn until they have produced the neceſſary reformation, or the offender, by becoming incorrigible, deſerves to be left to the fruits of his own doings. Thus we read in Leviticus, that the Lord threatened His people,

that if, when He puniſhed them for the breach of His covenant, they ſtill walked contrary unto Him, and would not hearken unto Him, "I will bring "ſeven times more plagues upon you, "according to your ſins." And after mentioning theſe additional plagues, He adds, "And if ye will not be re-"formed by me by theſe things, but "will walk contrary unto me, then "will I alſo walk contrary unto you, "and will puniſh you yet ſeven times "for your ſins." And yet a third augmentation of evil is menaced, if the former corrections fail; while a readineſs to receive and bleſs them on repentance, is after all expreſſed. This ſtedfaſt ſeverity proceeding from love, and not eaſy to be worn out by the obſtinacy of the offender, tends not only to impreſs on him an effectual conviction, that it is for his own comfort to ceaſe from tranſgreſſion, but at length to excite in him reverence and gratitude for the very perſon under whoſe chaſtening hand he has ſuffered.

But

But where whim or paſſion are permitted to have any ſhare in the infliction of correction, the violence of the exertion is ſometimes ſeen to exhauſt the ſpirits of the puniſher, and cauſe him to withhold his hand, ere amendment is procured; whence the tranſgreſſor triumphs over the imbecility of his maſter: while, on the other hand, puniſhment haſtily awarded may very poſſibly be given on ground, or in meaſure that is by no means juſt. The tyranny too often exerciſed in this caſe, merits the ſevereſt animadverſion. Men who are deterred by the dread of the laws of their country from manifeſting their ſavage diſpoſitions on their inferiors in other reſpects, are tempted to vent their ill humour on their children, or their ſcholars, by what ought particularly to reſtrain them, *their* incapability of reſiſting, or of procuring reparation: whence the difficulty of pleaſing deſtroys in many the deſire to pleaſe, and their ſpirits are broken, and their faculties deadened, by thoſe to

whom the care of their improvement was entruſted.

Having thus enumerated thoſe maxims which obſervation of the divine mode of diſciplining mankind ſuggeſts on the general conduct of Education, I ſhall now proceed to the ſubjects which are comprized in the text; the words of which not only contain all that ought to be taught, but mention the ſeveral particulars in their juſt order, according to the reſpective difficulty and importance of the ſubjects, and the courſe in which a proficiency in one prepares the way to a progreſs in the ſucceeding. The ground-work of all, and without which no advance can be made in the reſt, is the knowledge of facts expreſſed by "whatſoever "things are true:" under which I conſider as comprized all thoſe points of information concerning himſelf and things around him, an acquaintance with which is neceſſary to manifeſt to a ſtudent the reaſonableneſs of the ſeveral duties of life, on

on the practice of which he will afterwards be more particularly lectured: for to affirm that we are in duty bound to act thus and thus, without explaining the ground of the obligation, is treating those we would instruct not as reasonable creatures, and raising an edifice, which, as built without a foundation, we must expect soon to fall to ruin. Our lessons on this topic should vary in their extent, in proportion to the situation and prospects of the pupils: to some there is necessary only an acquaintance with the great truths from which practical consequences are deducible; others ought to be furnished with the proofs of these truths themselves, and apprized of the plausible objections made against them, with the solutions of those; and the studies of some may be carried to every branch and connexion of these things, embracing whatever can tend to elucidate and confirm the first grand principles of action.—When I call this knowledge, however, the ground-work, I must beg

to be underſtood with latitude; for though, in ſome reſpects the ſimilarity between it and the foundation of an edifice be ſtriking, in others the analogy is by no means ſtrict, for the latter is uſually finiſhed ere the reſt of the building is carried forward; but to the former the laſt hand is never put, as men are adding to it throughout their lives, though, if the ſuperſtructure be not raiſed in their earlier years, it is to be feared it never will.—Now this ſuperſtructure conſiſteth firſt in morals, divided by the Apoſtle into the three grand branches of our duty to God, our neighbour, and thoſe which are called the perſonal virtues, "Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure," opportunities of inculcating which, not only by leſſon, but by actual inſtances of the good effects of practiſing, and the evil conſequences of neglecting them, will occur both in the purſuit of the former article, and in life itſelf: while, if theſe be not grafted

grafted in the heart, what comes under the remaining articles will be mere art and craft, in lieu of the genuine product of virtue reſiding in the breaſt; and ſince the real character, and conſequently the final everlaſting lot of every man depends on whether he, with ſingleneſs of heart, attends to theſe in his conduct, and his progreſs in knowledge will, without this, contribute only to his heavier condemnation, there is no meaſure of pains which ought not to be beſtowed, in deeply and firmly implanting them in the breaſt; which work, however, will always be found to proſper moſt, where mildneſs being joined to vigilance, religion and morality will not have that auſtere appearance, which being ſometimes unadviſedly given them ſerves only to alienate from them thoſe who are yet unacquainted with their intrinſic ineſtimable value. And this, indeed, is one reaſon for adding to the leſſons on theſe virtues, inſtruction on the ſubſequent points, which contain what are in the

world particularly termed good manners; whatſoever things are lovely, whatſoever things are of good report. I know not that I have above expreſſed myſelf accurately, in ſaying, what are in the world called good manners; for, poſſibly, there may in general be meant by this expreſſion a trifling art of behaviour; but I mean a real amiableneſs of conduct, as manly as benevolent, calculated not to weaken and deſtroy, but to keep alive and invigorate thoſe good principles from which it naturally flows. If benevolence dwell in the heart, it will produce a deſire to oblige on all occaſions; and this, whether manifeſting itſelf in vigilance to prevent even the wiſhes of others, or in care to avoid every thing unpleaſing even in the manner of doing things, is the ſubſtance of good manners: all elſe conſiſteth in forms, attitudes, and turns of ſpeech dictated by local cuſtom, and which would appear as uncouth in one place, as graceful in another; but which ſtill, if void of affectation

tation and wantonneſs, are not to be entirely neglected, as contributing, even through cuſtom, to recommend, by in ſome meaſure adorning, that which has real worth.—Our liſt is cloſed by what may juſtly be called accompliſhments, as they ſerve to terminate the whole ſyſtem: theſe, in the Apoſtolic phraſe, ſtand thus, "If there be any virtue*, if "there be any praiſe," under which may be claſſed whatever can contribute to render the operation of our good works more extenſive, or their effects more powerful: ſuch are reſolution, activity, perſeverance, and particular branches of learning, whereby our converſation may be more widely extended, together with whatever may help to ſecure to us a juſt influence over the minds of men, whereby our power to bring them to the practice of what is right, either by admonition or example, will be encreaſed; nor are we to overlook thoſe bodily exerciſes, which, by preſerving health and vigour, and

* In the original, ἀρετὴ, a term particularly ſignificant of military proweſs.

even

even encreaſing his ſtrength, make a man more able to aſſiſt thoſe around him.

I have not now deſcended to all the points included under the ſeveral topics of inſtruction contained in this arrangement, neither have I more than curſorily touched on thoſe I have noticed; becauſe I hope, in ſome future diſcourſes to be able to ſpeak more particularly to them. What I have ſtated, however, is, I truſt, ſufficient to convince you, that what I am now going very briefly to repreſent to you, as the effect of ſuch a courſe of Education, is not more than what might reaſonably be expected from it. Now a man taught from the firſt to conſider his knowledge, how extenſive ſoever, as only the ground-work of ſomething better, as that by which he was not only made to diſcern what his duty is, but alſo laid under an additional obligation to perform it, being debarred from the plea of ignorance in excuſe of failure; having his mind enriched with a ſenſe of the nature, importance, and happy

happy fruits of the diſcharge of his ſeveral duties to his Maker, his neighbour, and himſelf, and inſtructed how to fulfil them in the moſt engaging and effectual manner; and habituated to ſuch behaviour, and furniſhed with every thing that can render him moſt ready and able in the diſcharge of them, comes into the world provided in a manner moſt advantageous to himſelf; for, as a member of ſociety, there will ſoon accrue to him general eſteem and love: and the great power of doing good of which he will find himſelf poſſeſſed, will encreaſe his diligence in exerciſing it,—whence he muſt almoſt neceſſarily prove a bleſſing to all around him. And how ſhall a ſervant, whoſe talents are thus called forth, and employed and improved here, ſhine in the kingdom of his Maſter! To what heights of glory may not a ſoul thus diſciplined, prepared and exerciſed below, ariſe on a higher theatre? to what degree of happineſs may it not attain when tranſlated to an everlaſting manſion?

ſion? Reflect then, I beſeech, on this truth, That on the education we give our children dependeth, not merely what figure they may make during the few years they have to tread this ſtage, but what degree of happineſs they ſhall enjoy, to what rank of glory they ſhall be admitted, in a city which paſſeth not away, in a manſion eternal, in the heavens.—It is as a Miniſter of the Goſpel I addreſs myſelf, on this moſt miſtaken point, to you, as believers, as thoſe to whom life and immortality have been manifeſted; as ſuch I plead, and exhort you to recollect, What is the ground for the anxiety perpetually ſhewn, for the expences ſo ungrudgingly incurred, by parents in the Education of their Children, but a wiſh to enable them to act with applauſe in the world, and obtain a rank in the eſteem of men at leaſt not lower, higher if it may be, than that which any of their anceſtors have enjoyed? and doth not this very caſe betoken a conſciouſneſs, that, on the management of their earlier

lier years their ſucceſs depends?—Now, by their conduct here muſt the ſtate of men hereafter be determined; and as the former does thus confeſſedly depend on their Education, will it not be reaſonable, will it not be your duty, if ye really regard the true happineſs of your children, to conduct that with an eye, at every ſtep, to the future ſtate? Or can ye conſiſtently, as Chriſtians, act otherwiſe than habituate your children to ſeek, before all things, the kingdom of God, and His righteouſneſs?

To conclude,—Let me beg you to act, in this moſt important caſe, with a manly deciſion!—If ye mean to breed up your children Heathens, why let them be initiated into the rites of Bacchus, and introduced to the temples of Venus, as ſoon as may be! But, if ye would open to them everlaſting proſpects, and wiſh to ſecure to them unfading happineſs: in other words, if ye mean to educate your children as Chriſtians, (and, if ye do not, why did

ye

ye bring them to Baptiſm?) let them be taught thoſe things which alone become the Diſciples of Chriſt, "Whatſoever "things are true, whatſoever things "are honeſt, whatſoever things are "juſt, whatſoever things are pure, "whatſoever things are lovely, what-"ſoever things are of good report; if "there be any virtue, and if there be "any praiſe!"

SER-

# SERMON II.

PHIL. iv. 8.

*Whatſoever things are true—*

SINCE, of different modes of action, a man can juſtly determine which ought to be purſued only by the information he poſſeſſes, the foundation for right practice in thoſe we educate, muſt be laid by ſtoring their minds with truths; not indeed heaping on them all truths promiſcuouſly, (for this, by breeding confuſion, would, through the mean of falſe concluſions, occaſion falſehood to ſpring from that which is moſt oppoſite to it,) but by making them thoroughly acquainted with thoſe leading facts, on which human duty is

founded. If the ſphere of life in which they are to move be ſo confined, that they are not likely to meet with any who diſpute the great principles of truth, it will be neceſſary only to impreſs theſe ſo deeply on their minds, that they may ſerve to ſecure a conduct conſiſtent with themſelves: but, if it be probable that they may, from their future line of life, fall into the company of gainſayers, who lie in wait for ſouls, or by a more extended courſe of reading, meet with the ſubtle arguments of thoſe who teach to err from the words of knowledge, it becomes the duty of the inſtructors of their earlier years to point out, and open to them, the various ſources of knowledge, and, by laying a broad and ſolid foundation for their learning, put it in their own power to erect thereon an edifice, which ſhall not only withſtand every aſſailant, but command reſpect and ſubmiſſion from all who approach to view it. The human heart, while unprejudiced, readily receives, and chear-

fully acquieſces in the doctrines of the being, the power, and the providence of God, and of the preſent ſtate being that of probation, and of another of rewards and puniſhments. The leaſt informed perceive much within themſelves, that tends to confirm theſe truths; and in the ſequeſtered walks of life, to which they are generally confined, nothing appears to raiſe their miſtruſt, or alarm their faith: but in more public ſcenes, where the ſlaves of Vice and the votaries of Infidelity are numerous, objections are ſtarted, and difficulties are raiſed, for the ſolution of which there is requiſite a larger meaſure of knowledge than that with which they originated; and from the abſence of which, men too frequently become firſt ſceptics, and after having wrought in themſelves a diſlike of the truth, by acting ſo as to make it leſs favourable to themſelves, confirmed unbelievers.

Let us now (for a purpoſe that will preſently appear) put the caſe of a ruſtic

born in the inland parts of our own iſland, but totally ignorant of the exiſtence of a large body of waters, or of any means men can uſe for paſſing it. Let us ſuppoſe ſuch an one told, that if he would make himſelf maſter of a particular trade, he might ſecure to himſelf a favourable reception, and ample proviſion, in a country far diſtant to the weſt: he would ſee no reaſon to doubt the exiſtence of ſuch a country, or the poſſibility of his getting to it. But carry him to the ſea-ſhore, and tell him, that he muſt firſt paſs that great body of waters, without informing him of the exiſtence of veſſels calculated for ſuch a voyage, would he not naturally deem the paſſage impoſſible, and conſequently doubt or diſbelieve all the reſt that had been told him? Laſtly then, let him be ſhewn a ſhip equipped for her voyage, and be apprized of the art of navigation, the doubts before raiſed would vaniſh, and he would with confidence look toward the country he could not ſee.—Behold

herein the different ſtages of knowledge and of faith! The firſt is, that of thoſe who, being taught the prime doctrines of religion, do, from the natural impulſe of an unperverted underſtanding, readily give credit to thoſe reports, which their conduct does not incline them to wiſh to be falſe, nor objections ſtarted by others cauſe them to ſuſpect. —The ſecond, that of all who utter or embrace the nonſenſe of infidelity; a generation whoſe great numbers, in the preſent age, may be accounted for from the ſtate of ſociety in which we are, when a certain meaſure of learning becoming very general, among the multitude who gain it many are found vain of their acquirements, and imagining their own knowledge to be perfect, conceive every difficulty, of which they cannot diſcern the ſolution, in its own nature inſuperable. Hence the attacks made by ſuch on the revealed means of ſecuring happineſs in a future ſtate. Like our ſuppoſed countryman in the ſecond ſtage of his progreſs,

" they have heard indeed of ſuch a " land, and been adviſed to fit them- " ſelves for a ſettlement therein; but, " on further enquiry, the probability " of either a paſſage to it, or of its " exiſtence, ſeems very ſmall. Many " books, 'tis true, have been written " thereon, and ſome have pretended to " have heard from thence; nay, pre- " tenſions have been made to the hav- " ing been there, but they have never " met with any one who has: neither " is it in their power, under the diffi- " culties which apparently attend them, " to believe the truth of theſe rela- " tions:"—Their difficulties form an ocean, the proper means of traverſing which they have not yet learned, and therefore they wiſely conclude, none ſuch are to be found.—The third ſtage of knowledge, is that of men who, having paſſed the region darkened by a throng of doubts and difficulties, have ariſen to that degree of information which ſolves the appearances that diſtract thoſe whoſe acquaintance with facts

facts is leſs extenſive, and unveiling univerſal truths, ſhews them that, concerning man's nature, deſtination, and the government under which he lives, all things join in the ſame language, and ſpeak to the ſame purpoſe, and furniſhes them with the proſpect of future exiſtence in a ſtate of perfect happineſs and ceaſeleſs duration, which ſhall never be taken from them but by the actual enjoyment. Now, of theſe three ſtages, the ſecond is evidently the moſt dangerous, indeed ſo perilous, that, the value of that which men riſque in it conſidered, we ſhould almoſt be induced to determine, that, except there be a fixt intention, and great probability of reaching the third, it were better to be content to ſtop within the limits of the firſt; of which a general outline may be thus deſigned.

Firſt, a perfect acquaintance with the ſacred volume of Revelation, the preſent mad neglect of which gives riſe to ſo many errours, and ſucceſs to ſo many miſrepreſentations; which volume

too furniſhes a ſure touchſtone by which to try the truth of other ancient hiſtories, by their conſiſtency or diſagreement with it; for it would be unreaſonable and abſurd, not to make the authority of every other book give way to that of one, which is provided with collateral evidence of its truth ineſtimably ſuperiour to what any other can boaſt. It is only the knowledge of the hiſtorical parts of this which can elucidate the doctrinal, and the latter give weight and impreſſion to the precepts it contains.

The foundation of knowledge being thus laid in that which was given men, to preſerve them from being miſled in the hiſtory of the world, as well as in other particulars, there may be added to it, as circumſtances admit, a general or more minute acquaintance with other real hiſtories, in going through which the inſtructor will find very many points deſerving particular notice, on account of their tendency to corroborate and infix what hath been already learned

learned from the Bible, concerning the divine government of the world. While, on the other hand, the words of the text, "Whatſoever things are "true," ſhould conſtantly operate to the utter excluſion of hiſtories unfaithfully compiled to miniſter to particular purpoſes, and of all books in which truth is not earneſtly taught, and ſtrictly adhered to.

But, ſhould the ſituation of our pupil be ſuch as to render it unfit to confine him within the limits of the firſt ſtage of human knowledge, to avoid, as far as poſſible, the perils of the ſecond, let the foundation be carefully laid, and extended as wide as poſſible; let every channel through which light can be thrown on facts, be opened; let us enable him to trace every hiſtory to its ſource, and follow the tribes of men from the one original ſpot whence all nations had their beginning, through their ſeveral migrations to their reſpective ſettlements; let us teach him not only how to make himſelf maſter of

accounts of facts, but how to judge of the different repreſentations given of the ſame circumſtances, and the moſt ſure method of deciding between different reporters; as well as how to reaſon himſelf on facts, and detect ſophiſtry wherever it is employed. For theſe great and important purpoſes, an acquaintance with thoſe ancient languages, through which we have received almoſt all our knowledge, muſt firſt be gained. To cultivate theſe indeed, with the degree of attention ſometimes beſtowed on them, as if the obtainment thereof was ſought for itſelf, and not merely as a mean of acquiring further and more ſubſtantial knowledge, is not to be juſtified, but on the ground of viewing a critical ſkill therein as an accompliſhment, in which light it would more properly be ſpoken to under another head: under the preſent, I can only conſider theſe languages as means of getting at "Whatſoever "things are true;" as which, if learned at all, that the pains and time ſpent on them

them be not little better than thrown away, they ſhould be taught with ſuch a degree of accuracy, that the ſcholar may be ſecure from being afterwards miſled, or expoſing himſelf, by imagining he has the ſkill of a profeſſor, when he is not yet perfect in his rudiments. The labour neceſſary to this end may be much lightened by the mode of inſtruction, by rendering the taſk pleaſant, through pointing out the various beauties to be found in the compoſitions of the claſſic writers, by elucidating the mythology, and giving remarks on the manners of the nation whoſe language is to be learned. Neither can I think that the time frequently employed in obtaining theſe languages, is neceſſary thereto: if entered on (as they always ought to be) at an early age, I ſhould conceive they might be learned by the time thoſe deſigned for the office, or the accompting-houſe, are uſually placed therein. And with what advantage does that young man go into the world, who is by his education enabled

enabled to ſpend ſome of his leiſure hours in making a further progreſs in knowledge, and thereby both keep apart from temptation to join in the follies and vices of the age, and arm himſelf againſt any uninvited attacks which may be made on him!

To thoſe whoſe profeſſion leads, or whoſe ſituation in life enables them to dedicate a large portion of time to literary purſuits, attention to the languages will ſuggeſt many pleaſing inveſtigations, many uſeful enquiries; and I will hope, that to ſuch a recommendation, to extend their purſuits to the oriental tongues, will not be in vain, ſince from theſe they will often obtain much additional information concerning thoſe derived from them, which can be drawn from no other ſource. Nor would I paſs without mention modern languages, as they give us the power of reading many hiſtories in the native dialects of the authors: and nothing but neceſſity ſhould induce a man to be content with peruſing a tranſlation; for,

for, ſince truth is the thing ſought, we ſhould be no leſs cautious of being miſled by the errours of others, than of making miſtakes ourſelves. On which account too, that they may be able to inveſtigate hiſtoric reports concerning which they doubt, our pupils ſhould be furniſhed with what have been termed the two eyes of Hiſtory, Geography, and Chronology. From the great indifference which was, until lately, but too generally ſhewn to the former, we ſeem in the preſent day to be happily recovered; yet let us not imagine, that the knowing how to put together a diſſected map, or mechanically ſolve a few problems on the globe, is a degree of ſkill in geography from which any real benefit may be expected: to detect the miſtakes or miſrepreſentations of hiſtorians, not only the relative ſituation, but the ancient as well as modern names and ſtates of the various regions of the earth, ought to be known. While the acquiſition of this branch of knowledge forms, if they be properly

properly conducted in it, an exerciſe very pleaſing to young minds, ſince it contains in itſelf much variety, and they have frequent opportunities of ſhewing their proficiency in it. Neither will they fail of meeting with this laſt encouragement, in their application to chronology; for the generality of mankind are ſo very inaccurate, that one who is correct in his recollection of dates, frequently finds himſelf able not only to diſplay a ſuperiority in knowledge, but, what ought to yield more ſatisfaction to an ingenuous mind, to put a ſtop to contention, by manifeſting to the diſputants, who are generally moſt warm when both are in the wrong, where the truth really lies. And for its uſe in reading, the time of one fact, well aſcertained, will frequently ſerve as a teſt of the reality of other events reported to have happened.—Thus the late origin of the human race being eſtabliſhed by the Moſaic Hiſtory, the pretenſions to a far more diſtant antiquity,

quity made by ſome nations appears ill founded and ridiculous.

For nearly the ſame reaſons I have given for the ſtudies laſt-mentioned, and conſidered merely as a knowledge of facts, an acquaintance with phyſics, and natural hiſtory, ſhould be cultivated. There is an age at which the human mind appears to expand with a peculiar ſpring, and, from thinking ſcarcely any thing unattainable, becomes capable of attaining to almoſt any thing. This, therefore, is the ſeaſon when it ſhould be led to theſe more difficult reſearches; and was it during this, encouraged to make that progreſs, which it might make, ſuch a ſtore of truths might be gained, as would form a maſs of evidence from the natural world, corroborating the aſſertions of Revelation as to its age, and the revolutions it has undergone, and ſerving for the conſtant expoſure of the futility of the many ſhallow hypotheſes which are daily vented by arrogant and preſumptuous pretenders to philo-

philoſophy, inconſiſtent with the Biblical Hiſtory, as well as with the promiſes of God.

But, important as theſe ſeveral branches of ſcience are, the poſſeſſion of them will be very inſufficient towards ſecuring a man from impoſition and errour, unleſs he knows how to uſe the materials which he has provided, and, by being well inſtructed in the principles of reaſoning, can decide on the juſtice of an inference, and the truth of deduction. Were men more generally practiſed in this art of logic, we ſhould not meet with ſuch very frequent inſtances of confuſion of ideas, and inaccuracy of ſtatement; and to the neglect of it, it is, that ſophiſtry is indebted for her great ſucceſs in the world. Multitudes of thoſe who read, being unaccuſtomed to inveſtigate any poſition they meet with, not only find it too much trouble to canvas a point on which doubts may be entertained, but really, where they ſuſpect a ſophiſm, know not how to ſet about the detection

of

of it; whence many ſubtleties are permitted to paſs as ſound reaſonings, and many miſrepreſentations are acquieſced in as truths. Neither does the miſchief end here; but as men's practice proceeds on their opinions, and miſrepreſentations and evaſions are no leſs prevalent in common life than in books, the impoſtours and cheats of the world proſper and triumph, through the ſimplicity of thoſe who have not been taught to exerciſe the beſt faculty they have; and the great eaſe with which men are daily impoſed on in every article, in religion, in politics, in trade, may, for much the greater part of it, be juſtly aſcribed to their not knowing how to reaſon. This, then, is a moſt material and never to be neglected part of Education; and, therefore, let thoſe who, from never having ſtudied it themſelves, or other incapacity, are unable to teach it others, have the modeſty and honeſty not to pretend to be the inſtructors of any but mere children!

For

For part of the ſame purpoſe, to give the mind an habit of attention, and accuſtom it to fair deduction and ſolid concluſion, mathematical ſtudies have been much recommended; and highly uſeful are they to thoſe ends: but in conducting them, care ſhould ever be taken to prevent an errour, into which ſome of thoſe addicted to this branch of ſcience have unhappily fallen; I mean, a conceit that nothing can be relied on as truth, unleſs it be capable of a kind of mathematical demonſtration. Whereas, to judge of the value of evidence, the nature and circumſtances of the point to be eſtabliſhed thereby ſhould be conſidered; whence our confidence will appear in ſome caſes, to be juſtified by a mode of proof much leſs ſtrict than would be requiſite in others. And hence we may conclude, that though Logic may be ſufficient to make a man an able reaſoner, although he know nothing of mathematics, yet application to theſe ſhould ever

ever have added to it acquaintance with that more general ſcience.

Ye may doubt, perhaps, whether what I have now recommended as attainable by youth, be not in quantity ſo much, that there may be danger of either confuſing their minds, or hurting their capacities, by over-loading them: but there will remain no ground for fears of this kind, if due method be obſerved in the courſe of inſtruction. While learning the rudiments of the learned languages, there will, in each day, be many vacant hours, of which part may fitly be employed in reading the beſt hiſtories written in our native tongue; and, by their progreſs in thoſe languages, they will become acquainted with ſome of the beſt Greek and Latin hiſtorians. An hour now and then ſpent on geography, together with conſtant reference to maps when reading, will make them adepts in that ſcience; while chronology will be gained, as they proceed, with very little additional trouble. Theſe, and the ſeveral other

particulars, in lieu of leading to confuſion, will contribute to render the recollection of each other more certain and diſtinct. The labour attending the acquiſition of the tongues will be paſt, ere the arrival of the period at which their attention ſhould be called to phyſics; as well as before that too, when more particular pains ſhould be beſtowed on logic, or mathematical learning be laid before them.

The meaſure of their improvement, indeed, in every branch, will greatly depend on the manner in which our pupils are conducted at the outſet. If, from the firſt, they are accuſtomed to regularity, and are not permitted to proceed to more difficult, till they are perfectly maſters of the eaſier leſſons: if their memories be conſtantly exerciſed from the earlieſt period, and they be taught to truſt to them, and never ſuffered to recur for aſſiſtance to the pen, till they are ſufficiently advanced to make uſe of a common-place book: if there be pointed out to them the future benefit

benefit of the ſeveral ſteps through which they are led, and they be made to obſerve how cloſely and neceſſarily they are connected with each other; and the remarks I have made in a former diſcourſe be attended to; there will be little fear but that they will amply repay all the trouble beſtowed on them, by the real proficiency they will have made in laying a foundation, which will never fail, under the edifice that muſt afterwards be reared on it.

A man poſſeſſed of the ſolid information I am exhorting you to procure for your children, does, by his extenſive knowledge of facts, become acquainted with thoſe proofs of the divine government, and inſtances of that controuling interference, to which the ſacred writers frequently call our attention: "Let all nations (ſaith the "Lord, by the prophet Iſaiah) be ga-"thered together, and let the people "be aſſembled; Who among them can "declare this, and ſhew us former "things? Let them bring forth their

" witneſſes, that they may be juſtified;
" or let them hear, and ſay, It is truth.
" Ye are my witneſſes, ſaith the Lord,
" and my ſervant whom I have choſen,
" that ye may know, and believe me,
" and underſtand that I am He: before
" me there was no God formed, neither
" ſhall there be after me. I, even I,
" am the Lord, and beſides me there
" is no Saviour."—In the book of Job, Bildad the Shuhite thus appeals to the experience of paſt ages, in proof of God's moral government: " For en-
" quire, I pray thee, of the former
" age, and prepare thyſelf to the ſearch
" of their fathers, (for we are but of
" yeſterday, and know nothing, becauſe
" our days upon earth are a ſhadow.)
" Shall they not teach thee, and tell
" thee, and utter words out of their
" heart? Can the ruſh grow without
" mire? Can the flag grow without
" water? Whilſt it is yet in his green-
" neſs, and not cut down, it withereth
" before any other herb. So are the
" paths of all that forget God; and the

hypo-

"hypocrite's hope ſhall periſh." And Job himſelf appeals to all this part of the creation, in proof of the ſame point: "But aſk now the beaſts, and they "ſhall teach thee, and the fowls of "the air, and they ſhall tell thee: "or ſpeak to the earth, and it ſhall "teach thee, and the fiſhes of the "ſea, and they ſhall declare unto thee, "Who knoweth not, in all theſe, that "the hand of the Lord hath wrought "this?"—Thus, being made acquainted with his governour, and further informed of the revealed everlaſting ſanctions of His laws, he gains firmneſs in the diſcharge of every part of his duty, of all tranſgreſſions of which he knows that God is the avenger; and enjoying full light as to the nature and deſtination of man, he acts certainly, and with deciſion, ſuffering none of that embarraſſment, betraying none of that irreſolution, nor any of thoſe diſtreſſing doubts, which manifeſt themſelves in the converſation and behaviour of thoſe,

who yet dwell in the darkneſs of ignorance; and being made free by the Son of God, who brought life and immortality to light, the ſuperiority of his acquirements ſhine even brighteſt at the cloſe of his days, when his ſure proſpect of another and a better ſtate, blunts the ſting of Death with the hope of a triumphant entry into that ſociety, where his Maker, his Inſtructor, and his Judge, will crown him with unfading glory.

SER-

# SERMON III.

PHIL. iv. 8.

*Whatſoever things are honeſt*—

IT was the praiſe of Socrates, that he reſcued philoſophical enquiries from the hands of thoſe who either purſued them, or diſplayed their progreſs in them, to gratify their pride, and firſt turned the attention of the Greeks, from what was merely the work of vain curioſity, to deductions that might have a beneficial influence on their lives and manners. Let not the ſound principle by which this wiſe Heathen ſeems herein to have been guided, "that practice is the end of "knowledge," be forgotten by us. Was

all the information recommended in my laſt diſcourſe completely gained, unleſs the poſſeſſour of it made uſe of his learning for the regulation of his conduct, he would become, according to the phraſe of an Apoſtle in a ſimilar caſe, like ſounding braſs, or a tinkling cymbal; and though it be not an uncommon, yet in truth there is not a more deplorable ſight, than a man ſpending his life either in natural or literary reſearches, without having his religious principles ſtrengthened by what he meets with therein. Where this is the caſe, a man at the end of life will be found to have done worſe than gained nothing; for knowledge, thus managed, puffeth up; and in lieu of being, by habits of devotion and charity, made fit for a ſociety over which God will viſibly reign, and where nothing that offendeth can be admitted, he will be too ſelf-ſufficient, either to acknowledge, with due humility, his dependance on Him, who is above him, or treat with juſt meekneſs thoſe who are

are his brethren. From the firſt acquiſitions, therefore, of knowledge, it ſhould be our care to point out the mode of making inferences from it to the various relative duties, and teach our children to diſcern the obligations ariſing from whatſoever things are *true*, to the practice of whatſoever are *honeſt*, *juſt*, and *pure*.

Now, under the firſt of the above-mentioned, "Whatſoever things are "honeſt," (a term of much more extenſive ſignification at the time our tranſlation was made, than that to which cuſtom at preſent reſtrains it,) is chiefly comprehended, whatever becomes us, in the relation in which we ſtand to our great Creatour.

From the very appoſite truths of the being, the power, and the providence of God, our obligations to fear, and rely on Him, are ſo plainly deducible, that it muſt be the preceptor's own fault, if, into minds ſo ſuſceptible of devout impreſſions as young minds are, there be not inſtilled a laſting ſenſe of theſe.

theſe. What deſtructive conſequences attend the want of that fear, which, according to the obſervation of the wiſe monarch of Iſrael, is the beginning of wiſdom, we daily ſee, by the impotence of the utmoſt ſeverity of our laws in reſtraining thoſe, who have it not, from attacks on the properties and perſons of their neighbours. The narrowneſs of the limits to which human knowledge and power extend, are ſoon deſcried; and that from which, it is known, there is great probability of eſcaping, naturally becomes ſoon deſpiſed; ſo that he who fears nothing but the wrath of man, will early find numerous opportunities of acting without reſtraint. Merely for their own ſakes, therefore, might we exhort parents and teachers to call in the aſſiſtance of religious principle, and uſe the impoſſibility of evading the omniſcience, or eſcaping the power of God, as a topic from which to urge thoſe whom they have to inſtruct, however removed they may be from the eyes of men, never to

to do aught which if publiſhed, would meet reproof. A mind thus taught to think it neceſſary, that it ſhould ſtand approved in an eye more penetrating than that of man, will require leſs exertions to turn it to what is right: the taſks given to one poſſeſſed of it, will be learned with ſincerity; and he having an higher principle than bodily feeling to guide him, admonition and advice will have their due effect on him, and the progreſs he makes will prove, that, even in this ſenſe, "The "fear of the Lord is the beginning of "wiſdom."

Now, as this fear conſiſteth not merely in the knowledge of maxims inculcated, but in an habit to be gained only by continuance in the ſame courſe, the utmoſt vigilance muſt be uſed, that the leſſons read, on what is due from the creature to the Creatour, be on every occaſion reduced to practice; and practice reſulting from a ſincere conviction of duty, that there may remain in it none of the leaven of Hypocriſy.

The loweſt degree of obedience is to refrain from tranſgreſſion; and to produce this is more peculiarly the province of fear. One of the faults moſt frequently committed by children, is the utterance of falſities; a crime which, as it proceeds from the fear of man, muſt be overcome by that of God; and the commiſſion of which will yield occaſions moſt proper for expatiating on the manner in which our living under the government of an all-ſeeing Judge, to whom we muſt render account of every idle word, makes it neceſſary for us to conduct ourſelves.

The next product of fear is, expreſſion of awe and ſubmiſſion; under which head divine worſhip deſerves to be particularly noticed: ſince, as nothing is more natural, ſo nothing tends more to keep alive a ſpirit of obedience, than the regular payment of this. Neither can there well be imagined any thing more irrational and reprehenſible, than that parents and maſters, while they are quick in reſenting every defi-

ciency

ciency in reverence towards themſelves, and have many arguments by which to juſtify even rigorous demands of the payment of it, ſee with unconcern their children, or their ſcholars, withhold that which is on ſo many, and higher reaſons, due to God; and the continuance of which will be the beſt guard againſt any omiſſion of the other. The advantages reſulting from the frequent returns of a day ſet apart for the exerciſes of devotion, through the beneficial influence which the regular performance of thoſe exerciſes hath on the mind, in preſerving and rendering more juſt our ſenſe of God, and of the ſervice we owe to Him, are unſpeakable: and the folly of thoſe whoſe ignorant thoughtleſſneſs ſuffers them in any way to contribute to leſſening the attention due to this day, much more to permit, or encourage by their example, thoſe who are under their tuition, to treat it as no more than (as they affect to ſpeak of it) an idle day, can be exceeded only by their preſumption,

ſumption, in oppoſing an ordinance coëval with the world, eſtabliſhed in commemoration of its origin, and at the giving of the ritual law repeated only with the addition of particular circumſtances, "Remember that thou "keep holy the ſabbath-day."

How much they have been influenced by joining in the duties of this day, to a more ſteady perſeverance in the paths of virtue and religion, ſome individuals have publicly declared; and that the neglect of them has been the firſt ſtep of their progreſs towards the depths of wickedneſs, hath been moſt affectingly confeſſed by many more, at that hour when men may moſt juſtly be ſuppoſed to ſpeak with ſerioufneſs and ſincerity. Children therefore ſhould, from the very dawn of reaſon, be taught and accuſtomed to put a difference between this and other days, and reſtrained from uſing it either as a day of ſport, or as one of mere idleneſs: there are exerciſes ſuited as well to their years, as to the ſolemnity of the occaſion, in

which

which they may employ part of it; and this is the ſeaſon when it is more particularly proper to call their attention to the contents of the ſacred volume; the reading of which, if they be thus early habituated to it, they will be the more likely to continue, and be led by that mean, when their years enable them, conſtantly to dedicate ſome hours of this day to the ſtudy of its contents, whereby they may hope not only to be preſerved from renouncing the faith, and their proſpect of everlaſting life, but gain ſuch an inſight into the great truths it contains, and the ſcenes it opens, as will cauſe them to prize it beyond any other book; nay, to eſteem it an ineſtimable treaſure.

But, among the duties of the day of which I am ſpeaking, attendance on the public worſhip holds a chief place, in the ground, meaning, and importance of which, every care ſhould be taken to inſtruct young people; theſe being points on which inſtances of neglect are frequently ſeen, where the beſt

beſt inſtruction might have been expected: on the recollection of which, we ſhall no longer be ſurprized at the ſhameful want of reverence, and inſenſibility to devotion, which many betray in the aſſemblies of the Church. We cannot wonder, if they who are accuſtomed for years to ſee every thing but the ſervice abſolutely interrupted, by the behaviour of a multitude of their companions, heſitate not, when they come to the Univerſity, to expreſs their diſapprobation of a preacher in a manner moſt indecent. Nor is it matter of aſtoniſhment, that thoſe hardened to treat the moſt ſolemn addreſſes to the Deity with contempt, ſhould in time come to treat all the doctrines relative to His government, or His being, in the ſame manner. That parents, whoſe own faith is not yet ſettled, ſhould feel little concern at having their children thus brought up to irreligion and infidelity, is but conſiſtent with their own principles; but that any who believe the divine authority of the command-

ment,

ment, "Thou ſhalt not take the name "of the Lord thy God in vain," ſhould conſider it as leſs than of the utmoſt importance, that their poſterity be taught to reverence that holy name, may juſtly be eſteemed a ſtrong inſtance of that contradictory abſurdity that prevails in human conduct: nay, ſtill more, that any who have adverted to the character under which we come into the aſſemblies of the Church, and the reſpect we are taught our Maker and Redeemer hath to the congregations of the faithful, ſhould not think a due ſenſe of theſe things ought to be ſedulouſly inſtilled into the minds of young Chriſtians, is not to be accounted for, without making the ſevereſt reflections on the ſenſe or conſiſtency of thoſe on whom it may be charged. I can hardly conceive, but that thoſe who are more advanced in years, if they were to employ a proper portion of their thoughts on the divine goodneſs diſplayed in God's reviving the knowledge of Himſelf among mankind, and ſhewing them

the path of life, and eſtabliſhing means of preſerving this knowledge, and exciting men by perpetual exhortation to purſue that path, would find it not a very difficult taſk, ſo to ſtate theſe benefits to their children, as to raiſe in their breaſts a ſenſe of that goodneſs, equal to the creation of love and truſt in Him, of whoſe merciful providence footſteps ſo evident are pointed out to them. And theſe affections would ſecure not only due attention and unaffected reverence in the public worſhip, but uninterrupted regularity in rendering that private homage of prayer and praiſe to our Creatour, the capacity for which is one advantage that ſeems particularly to diſtinguiſh the rational from the brute creation. The daily ſacrifices thus offered are ſo fitted to the nature and ſtate of man, and ſo becoming the relation in which he ſtands to God, and our conſtant and utter dependance on Him for ſupport, guidance, and aſſiſtance, that he who takes no care to teach his children theſe means of obtaining

ſpiritual,

ſpiritual, muſt be at moſt not a better parent than he who provides them not with the ſupport of animal life. Nor, while the obligations to private devotion are eaſily deducible, are the natural effects of the practice of it on the mind difficult to be deſcried. The intercourſe thus preſerved with Heaven, produces conſequences analogous to what all other communications do, perpetual mindfulneſs of Him with whom we maintain it, and an habit of conſidering Him in the character in which we addreſs Him, that of our Maker, our Preſerver, our Patron, and our God; whence reſults that ſame repugnance to irreligious behaviour, which men naturally feel to conduct inconſiſtent with their connexions, and particularly to hearing, much more joining in, profane or irreverend diſcourſe. On this laſt point it may, without adverting to other conſiderations, be ſaid, that the worſhipper who aſſents to ſuch, caſts the ſevereſt cenſure on himſelf; for if the Being, of whom he permits him-

ſelf to hear ſuch ſlight ſpeeches, be a proper ſubject for them, wherefore does he worſhip Him? and if he be conſcious that He is not, how ventures he to be ſo far a partaker in the guilt of them? The extreme folly and great heinouſneſs of this conduct, ought therefore ſo far to weigh with thoſe who have others to educate, as to induce them to teach them that which, if not learned in the earlier part of life, ſcarcely ever will, and the want of which is moſt unbecoming in itſelf, and productive of the worſt conſequences: I mean the government of the tongue, a member moſt juſtly deſcribed by the Apoſtle, when untamed, "as an unruly evil, full of deadly poi-"ſon, a fire, a world of iniquity, which "defileth the whole body, ſetteth on "fire the courſe of nature, and is itſelf "ſet on fire of hell." The enormities which by mean of this proceed out of the mouth, juſtly eſtimated, are a diſgrace to the ſons of men, from the miſchievous prattling that ſows and

ſpreads

ſpreads diſcord in ſociety, to the perjury of the falſe ſwearer, and the blaſphemy of the infidel. The daily inſtances of the former of theſe laſt mentioned which our courts of law diſcloſe, and thoſe of the latter of them ſo frequently heard in private company, form ſufficient proofs of the danger of neglecting early to inſtill a juſt horror of permitting the tongue to utter what the heart condemns.

That reproach too to the morals of the nation, common ſwearing, in which the liſping infant follows the vile example of his reprobate father, calls loudly on all in whom there yet remains any ſenſe of the reverence due to God, to uſe their endeavours for preventing the further diffuſion of this vice, by conſtant attention to any tendency thoſe under their care may betray to the contraction of this moſt criminal habit; which ſeems too frequently to be acquired even under the eye of thoſe whoſe vigilance and authority we might hope would be preſervatives againſt it.

I am happy, indeed, (as I would not heſitate to bear my teſtimony againſt the encreaſe of this, or any other vice, however widely diffuſed, or however high the ranks among which it may be faſhionable,) to be able, on the other hand, to ſay, that I believe, that in this reſpect the preſent generation, in the better ranks at leaſt, is leſs reprehenſible than thoſe of the laſt, when the converſation of many of ſuperiour quality was as replete with oaths and curſes, as that of a carman or a ſailor. Yet this having been, may be again, and therefore do I ſo earneſtly exhort you to reflect, that as delightful as it is, to hear the tongues of thoſe who have newly received their being, employed in bleſſing the hand that gave it: ſo ſhocking is it, to have our ears aſſaulted with profaneneſs from the mouths of thoſe who are little more than babes and ſucklings. It is often in the ſociety of their inferiours, that boys learn this wretched habit; on account of this, therefore, as well as of

that

that of other vices more likely to be contracted in low company than elſewhere, they ſhould early be taught that ancient and excellent maxim, *Reverere te ipſum!* and habituated to conſider among what companions it becomes them to be found.

The infuſing into the minds of the young a juſt notion of the character they have to ſupport, will cauſe them, from the ſuppoſition of its belonging to them, to act it with real dignity: and if from that civil character which the temporary diſtinctions of the preſent life render it proper for them to preſerve, their ideas be extended to that more deeply founded and important one, which belongs to them as creatures of God, redeemed from a curſe, and made heirs of eternal life, the moſt beneficial effects may be hoped for from impreſſions of what is becoming in ſuch beings; for, until it be deſtroyed by evil converſe, there is a natural ſenſe of propriety in the human mind, which, if the premiſes to be

acted on be but plainly and rightly ſtated, will very ſeldom, if ever, fail to make the juſt concluſion. Here then is a principle of ineſtimable value to work on: ground from which, if things honeſt be but ſown in it, a produce of ſixty, eighty, or an hundred fold, may without extravagance be hoped for; and in the culture of which, a maxim ſometimes followed by the huſbandman may be moſt uſefully adhered to,—that if good ſeed be thickly ſown in it, weeds will have leſs ſpace to grow. And with how great eaſe and advantage may leſſons of humility be deduced from the behaviour becoming a being, who, as a creature, can have nothing but what he has received! How before this conſideration, vaniſh all thoſe vain ideas of ſelf-importance, which mortals are apt to entertain! How unbecoming does inſolence to thoſe below, or want of reſpect to thoſe above him, appear in one, who knows that as he placed not himſelf in the rank he holds, ſo thoſe about him occupy

cupy their poſts by the authority under which he maintains his, and from which a word would inſtantly make the firſt to be laſt, and the laſt to be firſt! How ill doth it appear to befit a being who derives even his exiſtence from the unſolicited goodneſs of One infinitely above him, not to be ready and ſincerely earneſt on all occaſions to manifeſt his entire devotion to the will of This his Creatour, by unheſitating obedience and chearful reſignation! and how directly reſult the folly and ingratitude of any diſtruſt in God's merciful providence over us, from the recollection of the love He has already ſhewn us, in our creation, preſervation, and redemption, the remembrance of which might, even if it could not prevail any other way, ſhame a ſoul, from which all ingenuouſneſs was not departed, into a firm truſt in the experienced goodneſs of its heavenly protectour! and this reliance, once raiſed on ground ſo firm, will naturally produce love for Him, on whom reliance ſo ſure may be placed.

And

And thus will the mind of our pupil be gradually led on through the ſeveral ſteps of fear, obedience, reverence, and truſt, from the beginning of wiſdom, to that which is perfect, "to love the "Lord our God, with all his heart, "and ſoul, and mind, and ſtrength." And as it is the property of love to ſoften all taſks undertaken for the ſake of thoſe we love, the heart, in which this dwells, will be well prepared for the concluding leſſons on this head; thoſe, I mean, of deciſion and perſeverance in a godly life. For will our earthly rulers accept equivocal ſubmiſſion and interrupted allegiance? Or is he thought deſerving of his prince's favour, who one day obeys him, and the next rebels? So neither, ſurely, can we think that he who is by fits pious and impious, to-day the companion of the devout, to-morrow in the ſociety of the abandoned, yields a becoming homage unto God. But the decided character which belongs unto a man, in which uniformity alone appears, will, even

even to a young mind, if juſtly delineated, bear an appearance ſo dignified, that we may not unreaſonably hope the deſire of gaining it will excite abhorrence and contempt for thoſe mean compliances with prevailing modes, and diſſolute companions, which ſtain the characters of ſome, who, had their minds when young been fortified with a ſenſe of what is becoming, had preſerved through life the venerable behaviour of a reſolved Chriſtian.—In opening the mind to the ſuperiour happineſs and bleſſed hopes of ſuch, every topic touched on in the laſt diſcourſe will give ſome aſſiſtance: for, as the works of nature, and the events of hiſtory, prove the being and attributes of God, his government, and redemption of mankind; ſo, from His exuberant goodneſs, in numberleſs inſtances, to men now conſtantly provoking His juſtice, from the bountiful proviſion and beautiful accommodations with which His hand hath ſupplied them in this ſtate, they may be taught to reaſon to what

what He hath prepared for thoſe who here dedicating themſelves to His ſervice, He ſhall hereafter approve as His choſen; and thence gain, though a faint, yet a moſt attracting glimpſe of the glory of thoſe crowns of righteouſneſs, which the Lord, the righteous Judge, will in that day give to all, who, having fought the good fight, finiſhed their courſe, and kept the faith, will conſequently love His appearance.

Let theſe then, and if there be any other thing that may conduce to Godlineſs, be the points of inſtruction inſtilled under this head, and enforced, under the knowledge of facts which every branch of ſcience revealeth to us, with the conſideration mentioned by St. Peter, "Seeing theſe things are ſo, "what manner of men ought we to be "in all holy converſation and godli-"neſs?"

SER-

# SERMON IV.

PHIL. iv. 8.

*Whatſoever things are juſt—*

AS, to ſecure the obedience of one duly aware of its ſanctions, little more than the publication of a law is neceſſary, ſo if the leſſons which I mentioned in the laſt diſcourſe, comprehending man's duty towards his Creatour, be properly impreſſed, they will ſerve as incitements to the practice of thoſe things which will be contained in the preſent: for theſe being commanded by God Himſelf cannot be neglected, ſo long as obedience unto Him is preſerved; this mutual ſupport from each other being the happy conſequence

ſequence of that cloſe connection which ſubſiſts between the virtues.

It is, as I have obſerved, to the ſocial duties more eſpecially that the words of the text relate; for though the worſhip and obedience we render to our Almighty Maker, be in reality but matter of ſtricteſt juſtice, yet they having been conſidered under the former head, to avoid repetition, I ſhall under this confine myſelf to what we owe to our Neighbours. And the moſt contracted leſſon we can deliver on this head, is "to refrain from either with-"holding or treſpaſſing on aught that "belongeth to him." Yet contracted as it appears, if it be adhered to, all injuſtice, from that of the flagrant crimes which diſturb ſociety, to that of the mean tricks which only diſgrace the individuals guilty of them, would be avoided. For this end, therefore, the ſacredneſs of all property ſhould from the firſt be inculcated, by ſtating that it is originally derived from God, who having made all things, is the prime

prime Owner and ſupreme Lord of whatever exiſteth; and having diſtributed among His creatures various gifts, bleſſings and poſſeſſions, whoever ſeizeth or detaineth any of theſe from one to whom they belong, without the authority of the firſt giver, or the conſent of the party itſelf, to which the Creatour hath in ſome caſes given full and abſolute authority over what it poſſeſſes, riſeth in oppoſition to the diſpenſations of God, and fruſtrates, as far as in him lies, His ordinances. The nature of the property, it ſhould be inculcated, is no ground of difference, ſince a man may have as juſt a title to a good name, and the fair report of thoſe who ſpeak of him, as he can have to money, or to lands; and the character which belongs to him, is as truly his own as his eſtate. The miſtaken notion too, that the ſmall value of any thing taken or withholden from another can prevent an injuſtice, ſhould be obviated, by ſtating that the diſtinction to be made between the criminality

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of depriving another of much, and that of taking but little from him, conſiſts properly in the cruelty of the deed, and the atrociouſneſs of the crime: for though the thing taken were of leſs than the value of a ſingle mite, yet he who takes it is unjuſt, becauſe it is merely the depriving a man of his own which conſtitutes the injuſtice of an act.

If we may judge from the conduct of the generality of mankind, little care is taken to imprint this accurate idea of juſtice, or it is in itſelf difficult either to be inſtilled, or retained. If the latter alone be the caſe, there is, through the mercy of God to our race, a remedy near at hand, the rule of juſtice contained in the book of Revelation, "to "do unto all men, as we would they "ſhould do unto us," is level to every capacity, and capable of ſtriking every mind: it addreſſes itſelf as powerfully to the heart as to the underſtanding: the equity of it even a child may perceive: every caſe is immediately reducible

ducible to it, and its great plainneſs leaves no room for ſophiſtry; eſpecially as it is but the concluſion of the Commandment, "Thou ſhalt love thy "Neighbour as thyſelf." Therefore be as careful of his concerns, as tenacious of his rights, as tender of his welfare, as of your own. The lower portion of this rule, indeed, the negative part of it, "Do not unto another that which "thou wouldſt not he ſhould do unto "thee," may be learned from many ſources; and moſt of the various particulars included under it, have been finely treated on even by Heathen moraliſts, whoſe writings thereon come recommended by all the advantages with which beauty of compoſition, and elegance of language, can ornament a ſubject. Wherefore the chief of theſe ſhould, as opportunity permits, be introduced into that courſe of reading through which ſtudents of the learned languages are conducted. Still the perfect portraiture of juſtice muſt be drawn from the only perfect rule we have, by

which all the errours and all the imperfections of others, muſt be remedied and ſupplied: if to this the young mind be taught conſtantly to attend, it will become averſe to all kinds of injuſtice, not only the more palpable inſtances, but others which, though apparently leſs enormous, are in their miſchievous effects yet more extenſive. Let the above-mentioned principle, that the rights which any of God's creatures derive from Him, are on account of the ſupreme and rightful authority of the donor ſacred, together with the rule for ſecuring the preſervation of them, ſupplied by holy writ, to do unto others as we would they ſhould do unto us, be applied to the various caſes in which we may be concerned with others, and they will naturally lead to the following conduct:— To thoſe to whom we are firſt and moſt nearly related, our parents, there will appear due that honour which God's law commands, rendered in the manner and with the additions which we might

might reaſonably expect from them, had we children of our own. This topic, properly enlarged on, would furniſh leſſons againſt that pertneſs of behaviour, and unbecoming tartneſs of reply, which the weakneſs of ſome parents even encourageth as marks of ſpirit and genius in a child, as well as againſt the ſullen rudeneſs of a maturer age: it will yield ground for admonition againſt extravagance, or other looſe conduct that may cauſe vexation to the ſober and affectionate mind of a father; and for exhortations alſo to endeavour at excellence in every purſuit, on conſideration of the comfort, and the means of promoting the happineſs of an aged parent, which the ſucceſs of a child produces. The ſame principles, applied to the oppoſite relation of a parent to a child, might contribute to prevent all juſt occaſion for the complaint we ſometimes hear made againſt the old, that they have forgotten they ever were young.—I truſt that what I have ſaid, in the firſt of theſe diſcourſes, on the

neceſſity of diſcipline, and maintaining a proper aſcendancy, is ſufficient to preſerve me from any ſuſpicion of a wiſh to recommend too great indulgence, or improper compliance. But when I recollect the Apoſtolic admonition, "Parents provoke not your chil-"dren unto wrath," and the frequent occurrence of caſes in which it is to be wiſhed it were attended to, I cannot paſs over the propriety of ſuggeſting to the young, when complaining of any undue rigour from their elders, that they be mindful, when they are advanced in years, how irkſome the auſterity of the old was to them; and thence learn to refrain from that provoking churliſhneſs, and tenaciouſneſs of command, which are calculated only to excite diſlike where affection once dwelt, and give riſe to oppoſition, where, if the demands made had not been immoderate, reſpect only would have been ſhewn. On the other hand, the benefits they receive from their parents, and thoſe ſupplies of the comfort

of which they are ſenſible, will furniſh opportunity for leſſons againſt the contrary behaviour, that of ſuch parents as St. Paul terms "worſe than the "Heathens;" becauſe they provide not for thoſe of their own houſholds. The unnatural cruelty of men, who diſſipate in ſchemes of voluptuouſneſs and ambition thoſe ſums which ſhould be reſerved towards furniſhing their children with an education, and proviſion befitting their rank in life, might be ſo painted, as to impreſs on their hearts a laſting and ſalutary abhorrence of conduct ſo viſibly worthy of cenſure.

They who act as having nothing but ſelf-gratification to attend to, practiſe indeed that independence with which ſome ſimple ones may, and ſome deſigning ones affect to be enamoured. But, in truth, independence is unſocial, and conſequently unnatural to man: could he ſubſiſt without attending to the concerns of others, which is real independence, he would be an uſeleſs animal; and in ſtriving ſo to do, he

muſt be miſchievous, and act the part which he ever boaſteth of oppoſing, that of a tyrant, in breaking through all thoſe ties by which he is bound to labour for the good of others, as well as his own. From the fact, therefore, of ſociety's conſiſting of various ranks, let leſſons of what is due to thoſe placed above us be deduced, and our pupils be taught, that, as they would themſelves like to be treated with a degree of deference by their inferiours, it becomes them to behave with the ſame to their ſuperiours; that, ſince they would be diſpleaſed with any under their command, who diſputed their authority, reviled their meaſures, or inſulted their perſons, ſo they ſhould carefully refrain from being guilty of any of theſe things againſt their governours.

If any who have pretended to preach the Goſpel, have, by their gloſſes, endeavoured to weaken the Apoſtolic leſſons of ſubmiſſion to civil governours, may God forgive them! But let thoſe who

who have young minds to inform, recollect, under the penalty menaced againſt the man who ſhall cauſe one of theſe little ones to offend, that the ſame inferences which may be drawn to our conduct, as ſubjects, from the general rule, "to do as we would be done unto," are in their particulars laid down by St. Peter and St. Paul. "Submit yourſelves to every ordinance of man, for "the Lord's ſake, whether it be to the "king as ſupreme, or unto governours, "as unto them that are ſent by him for "the puniſhment of evil doers, and for "the praiſe of them that do well; as "free, and not uſing your liberty for "a cloak of maliciouſneſs, but as the "ſervants of God:—Wherefore ye "muſt needs be ſubject, not only for "wrath, but for conſcience ſake: "Render, therefore, to all their dues; "tribute to whom tribute is due; cuſtom to whom cuſtom, fear to whom "fear, honour to whom honour: owe "no man any thing but to love one "another." To the behaviour thus

recommended we may exhort as juſt, we may adviſe as amiable; and to render our exhortations earneſt, our counſel warm, we have only to reflect how many there are, who, though they would retreat with horrour from any breach of the divine commands, have been unwittingly betrayed into a tranſgreſſion of thoſe on this point, by being taught, when young, the principles of a party, inſtead of thoſe of religion. The doctrines of the Goſpel ſhould be the politics of every Chriſtian; and he who relinquiſhes them to join with the ſeditious, the factious, or the whimſical, prefers this world to the next, chooſes to have his reward here, and in fact refuſes to confeſs the Son of Man before an adulterous and ſinful generation.

It has been ſaid, that if there be any probability of amending the morals of our country, it muſt be by more carefully inſtructing the riſing generation. Could I hope that theſe addreſſes would have any effect in more generally exciting

citing ſuch a care, I ſhould ſtill more readily meet the anger and obloquy of thoſe whoſe favourite principles I am obliged, in the ſtatement of various truths even in theſe diſcourſes, to attack. To one ſet of men, what I have juſt ſaid of political virtue will be unacceptable; and there is another, to whom what I am now about to ſay, of an horrid infraction of juſtice almoſt daily committed among us, will be as little pleaſing. There is no poſſeſſion which may more ſtrictly be called a man's property, nor to which he has a more ſacred right, than his life: to take this therefore from him, is an injuſtice of the moſt atrocious kind; nor can the forcing any man to riſque it, under the dread of otherwiſe ſuffering ſomething in his idea worſe than death, be in fact more juſtifiable than the practice of endeavouring, by menacing letters, to extort from the timid property of another ſpecies; nay, in proportion to the higher value of the thing taken, the crime of taking it muſt be

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more heinous, the duelliſt, with all his boaſt of honour, being in truth a robber of the vileſt kind; and though the governments of Chriſtendom, regardleſs of the blood which, by this wretched practice, is brought on their lands, (and which poſſibly hath had ſome ſhare in calling down on us thoſe ſcourges of Heaven, the wars from which Europe hath of late had ſcarcely any reſt,) abſtain, under the moſt futile excuſes, from exerting their authority in putting an end to that which, if the purpoſe of doing it was ſincere, might eaſily be cruſhed, it behoves thoſe who would preſerve their children from peril of becoming hereafter defiled with blood, to arm them betimes with a juſt ſenſe of the deteſtable guilt of thus revenging themſelves even when really injured, and much more when receiving the trifling affronts that may be given them by a word or a look. True honour, the young ſhould be told, is that which conſiders moſt earneſtly, in every caſe, what is due to others, and moſt honeſtly

diſcharges

diſcharges it; not that which is tenacious of its own rights, and captious on every apparent invaſion; and with contempt ſhould they be taught to look on thoſe, of whatever ſtation, whoſe honour reſtrains them not from defrauding a creditor, while it prompts them to ſhed the blood of an adverſary or a rival. Paſſionate, quarrelſome, and revengeful tempers, ſhould be early repreſſed; but above all, any tendency to tyranny or cruelty ſhould be watched over, and every poſſible expedient to eradicate it made uſe of. This ſavage diſpoſition acquires its firſt ſtrength in children by their being permitted to exerciſe it on the brute creation. Their ignorance of the ſufferings of mute animals, under their mercileſs inflictions, leaves nothing to reſtrain them but the admonitions of thoſe who are older than theirſelves, and who, if they do but juſtly repreſent the agonies ſuffered by the poor animals, will ſo work on their minds, yet unhardened, as (very few caſes I ſhould think excepted) to raiſe

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in them an horrour of being the authours of ſuch miſery; and as their powers of reaſoning improve, repreſentations of the injuſtice of wantonly depriving others of the life, or comforts, with which the great Creatour of all hath been pleaſed to bleſs it, will enſure, from conviction, the continuance of that mercy which aroſe from feeling; and the attention thus uſed to be paid, in one caſe, to what is owing to others, will naturally extend itſelf to more, and compaſſion to brutes ſerve as a preſervative from cruelty toward men.

An equal degree of vigilance is neceſſary to deſtroy in the bud any inclination to unfair dealing in the little concerns of money which children have with each other, or in the ſtakes for which they in their paſtimes contend. Not only the more open invaſions of property, which are now riſen to ſo alarming an height in the nation, and the nefarious perjuries which many in the legal and mercantile lines either practiſe themſelves, or ſuborn their under-

underlings to commit, with thoſe which are ſo common in popular elections, but that aſtoniſhing inſenſibility to the criminality of unfair dealing between man and man, which I am afraid I might ſay much the greater part of the members of ſociety betray in one inſtance or another, either impoſing on individuals, or defrauding the public, demand the exertions of every one who is not loſt to all ſenſe of probity, in whom evil communication hath not extinguiſhed every ſpark of conſcience, to ſtop their encreaſe, by providing the riſing generation with juſter principles of action. But ſurely this is not to be done by teaching them to emulate the profligacy of their elders: ſurely inſtructing young people in the arts of gaming, is not the way to preſerve them from temptation to invade the property of others! Let not then thoſe whoſe ingenuous minds are capable of the trueſt feelings, be introduced to that which is peculiarly calculated to blunt every generous ſenſation, and

give birth to ſelfiſhneſs and every evil paſſion. In the days of Roman voluptuouſneſs and diſſipation, their keeneſt ſatyriſt happily ridiculed the practice of parents inſtructing their children in their own vices. We have higher motives on which to admoniſh you againſt conduct ſo vile and unnatural; and to thoſe whoſe diſſolute manners lead them to make a buſineſs of diverſion, to turn night into day, and dedicate their time to a dice-box or a card-table, we have to ſay, that the Goſpel commands us "to caſt off the works of darkneſs, and "walk honeſtly as in the day-time, not "in rioting and drunkenneſs, not in "chambering and wantonneſs;" and further declares, that "Whoſoever "breaketh one of its leaſt command-"ments, and teacheth others to do ſo, "can have no hope of admiſſion into "that kingdom of happineſs, the rapid "approach of which is thereby an-"nounced." Lay then, I beſeech you, theſe things to heart, and be perſuaded to think it of more conſequence, that

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ye and your children ſhould obtain an inheritance among the bleſſed above, than that they ſhould be introduced to the moſt faſhionable circles of a diſſolute community: for this, I believe, is the abſurd plea urged for teaching, as accompliſhments, things which it were happy for many they had never known; abſurd I ſay, becauſe into what ſociety is ſkill in theſe arts moſt likely to lead them? Into that of men of ſobriety and integrity, who eſchew theſe things; or that of the diſſipated and abandoned, whoſe lives are paſſed therein? Or in what line think ye ſuch ſkill will enable your pupils to ſhine? For public truſts, gameſters are little adapted; neither does experience prove that they gain much honour in them. In the learned profeſſions of law and phyſic, time is too much wanted, for any to be ſpared for ſuch amuſements; beſides the extreme and indecent inconſiſtency of any man who is appointed for the trial and condemnation of offenders, being himſelf a companion of ſharpers:

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and ſurely, under all our depravity, we are not become ſo bad as to think any fit for the ſacred order, whoſe acquirements conſiſt in being able to act a principal part, where, even from regard to their own characters, they ought never to be ſeen. Let then all ſuch empty excuſes for what is wrong in itſelf be baniſhed, and let us ſtrive to impreſs on the minds of our children, that, as we would that all men ſhould deal fairly by us, fair dealing is due from us to every man; and that he who transfers to himſelf the property of another, by over-reaching him, is no leſs guilty of a breach of juſtice, than he who ſeizes it by open violence.

The laſt ſpecies of property I ſhall notice, and on the ſacredneſs of which leſſons ſhould be no leſs diligently read than on thoſe I have already mentioned, is the characters of men, which are taken from them not only by the intentional calumnies of the malicious, but by the fooliſh tatling of the buſy

body. As there is nothing which men in general deem more worthy of their indignation, than aſperſions on their good fame, ſo in equity ſhould they eſteem the reputation of others a ſubject deſerving the moſt tender treatment: yet how many who pride themſelves on the innocence of their own lives, appear relentleſs in making, or forwarding, attacks of this kind! An unguarded ſtep, an action capable of different interpretations, an hint miſunderſtood, or a vague ſuſpicion, is ground ſufficient for the tongues of ſuch to work on; and if there be a difference of party, or other oppoſition of intereſts, real or imaginary, to inflame matters, what they hear as a ſuppoſition they utter as a certainty, and what was, when reported to them, an unadviſed action, is by them related as a deſigned villainy. The firſt indications of this moſt unjuſt and miſchievous diſpoſition, which children give, by telling tales, and magnifying the faults of their companions, ſhould

receive an immediate check, and the following precept from that tranſcript of divine wiſdom, the Moſaic Law, be taught them, as a rule of which they ſhould never loſe ſight, "Thou ſhalt "not go up and down as a tale-bearer "among thy people."

There yet remains another ſpecies of injuſtice unnoticed, that I mean of refuſing to pay equitable attention to the wants and infirmities of others. To be juſt to theſe, and treat thoſe ſuffering under them as we would ourſelves be treated, were we ſubject to the ſame misfortunes, we muſt be ready and chearful in exerting ourſelves for their relief and aſſiſtance; nor would it, I conceive, ever be found a difficult taſk to raiſe this benevolent diſpoſition in infant minds, which are naturally ſo open to tender impreſſions, by habituating them to commiſerate objects of diſtreſs, and making them, on proper occaſions, the almoners of their parents.

I will

I will now close this discourse, with begging you to carry back your thoughts through the several applications of the great rule of equity to which I have spoken, and consider, that if many of the various particulars of duty which I have thus fairly deduced, be but very little attended to in the practice of no small portion of mankind, with what superiour lustre must he shine in his several relations, whose education leads him sincerely to discharge them all? A number of such members would cast a splendour on any community, mending by their example those who were corrigible, by their presence striking awe into the worst, and drawing down by their good deeds the blessing of Heaven on their country, would derive an encrease to their own happiness from the good they occasioned to others; and experiencing the truth of the wise king's observation, that "the "path of the just is as a shining light, "that shineth more and more unto the

" perfect day," receive the final glorious reward of their upright conduct, in that celeſtial region where " the " ſpirits of ſuch are made perfect."

SER-

# SERMON V.

PHIL. iv. 8.

*Whatſoever things are pure—*

HAVING under the former texts ſpoken of the relative duties, I come under the preſent to treat of the perſonal virtues, on the poſſeſſion or want of which muſt greatly depend the practice or neglect of thoſe duties, ſince the vices oppoſed to theſe virtues furniſh perpetual incitement both to the invaſion of the property of others, and to the tranſgreſſion of the divine commands; while the ſelf-controul by which alone the practice of the ſame virtues can be ſecured, is equally neceſſary to enable men to refrain from

the breach of their duty towards each other.

The ſeat of the evil affections of which theſe vices are the acts, is the heart, according to thoſe words of our bleſſed Saviour, "But the things which "proceed out of the mouth come forth "from the heart, and they defile a "man:" and the advice of the wiſe monarch, proceeding on the ſame ground, "Keep thy heart with all di-"ligence, for out of it are the iſſues of "life." Thither therefore muſt our attention be directed, to guard it againſt the attacks of vice, and furniſh it with what will beſt enable it to withſtand temptation.

The imbecillity of mind to which we ſee men reduced by a courſe of indulgence, and the rapid ſtrides toward abſolute dominion which indolence makes, when once admitted to any power, plainly point out two methods by which the heart becomes corrupted. However, therefore, parental fondneſs may plead for compliance with all the little wiſhes

of a child, if we would not be the firſt authours of the future unhappineſs of our offspring, we ſhould ſometimes give them a denial; nay, even could it be ſuppoſed that a child would never aſk aught but what might with propriety be granted, it ſhould on occaſion be refuſed, becauſe there is in this caſe no other mean of preventing an habit of indulgence. That the doing of this muſt be a hard taſk to a tender mother, is granted; but the exertion therefore neceſſary may be of uſe alſo to herſelf, and preſerve her from hereafter becoming, through habitual compliance, a dupe to all the extravagant deſires of a ſpoilt child. It is the danger of ſuch indulgence which juſtifies, in caſes where parents are otherwiſe well qualified for the work, their devolving on another the charge of their children's education; and happy would it be for the community at large, as well as for the number of individuals who might thus be ſaved from deſtruction, could the children of the lower ranks be thus

taken from under their parents, and placed where they might be taught thoſe things which pertain to their line of life: for as it is, the idleneſs in which they are permitted to paſs their days, until they are ſufficiently robuſt to enter on ſome laborious employment, gives them ſuch an habit of ſloth, that they never willingly apply themſelves to work; while the converſation to which they are at home accuſtomed, and the abandoned principles they often learn from their profligate parents, cauſe them to ſet out in the world under the ſame rules of action whereby common robbers are guided. As human nature is the ſame in us all, however we may now be ranged in different claſſes, the effects which neglect, indulgence, evil converſation, and bad example, appear to have on theſe, ſhould operate as admonitions to thoſe of higher ranks againſt expoſing their children to the like; for among the latter, there have been inſtances of the hearts of mere infants being corrupted,

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by the moſt haughty notions being infuſed into them. The quality or the riches of their parents have been the ſtrange ſubjects of information choſen for them; ſometimes even the beauty or the underſtanding of the child itſelf has been made the topic of the ſimple parent's harangue, until it has conceived ideas of its own importance and excellence that could never be eradicated, but have proved through life the ſource of inſolence towards others, and the cauſe of mortification to itſelf.

When pride is thus deeply implanted in the mind, it naturally muſt produce, on the appearance of any ſuperiority in another, (though that appearance be but imaginary,) its genuine offspring, envy; whence, if a man have no hope of raiſing himſelf to an equality with the perſon envied, he will recur to another mode of altering the difference between them, and endeavour to bring down the other to a level with himſelf. Hence detraction, evil ſurmiſes, and calumny; and it is well, if his efforts being confined

fined to words only, no further attempts are made to ſtrip his rival of his envied acquiſitions; and, even ſhould the paſſion act within its narroweſt limits, the breaſt of the perſon harbouring it, it will poiſon every enjoyment, and, by the peeviſh and moroſe temper it produces, make him uneaſy to himſelf, and diſagreeable to all around him.—Happy fruits of the immoderate careſſes and unbounded applauſe of the parent! Leſſons, therefore, ſhould be early read to thoſe of more elevated ſtations in ſociety, from the fact of all mankind being by nature equal, and equally indebted to the free and unmerited bounty of the ſame univerſal Creatour and Lord, for all their endowments and poſſeſſions, to the end of preſerving their minds from any vain-glory on account of either their riches, their rank, their qualities or accompliſhments. Nor are thoſe rebuffs to which boys who are educated with others become liable from them, when they aſſume an air of ſelf-importance, without their uſe, in ſeaſonably

ſonably repreſſing that inſolence which, if unchecked, would with time encreaſe to an inſupportable height: and it is to be earneſtly hoped, that the day will never be ſeen in this country, when parents of the higeſt quality ſhall think it becomes them to demand the puniſhment of a boy of the meaneſt extraction in a ſchool, for having ſhewn proper ſpirit in reſenting an inſult offered him by their ſon. Meekneſs, forbearance, and forgiveneſs, are neceſſary virtues, indiſpenſably to be inculcated, but they muſt be grounded on a juſt ſenſe of the things to be forgiven; ſince he who feels not an injury has no merit in not being angry at it, and the patience of him who refrains from reſenting one only through fear of the aggreſſour, is not meekneſs, but cowardice.

But the ſeeds of pride are not the only evil ones that are ſown even in the nurſery: it is there, frequently, that the love of idleneſs is firſt implanted in the breaſt, and the mind, by being accuſtomed

cuſtomed to amuſement alone, contracts a diſlike and inability for more ſerious application, which, if not overcome by well-conducted management, produce at the beſt that trifling character which is ever waſting its own time in trifling purſuits, and interrupting that of others with empty tattle. At the beſt, I ſay, they produce this; for minds thus left vacant of what is good, are more open to the invaſion of that which is bad, and thoſe whoſe earlier guardians have by their neglect rendered them averſe to mental exertion, are conſequently more prone to be ſeduced by thoſe pleaſures with which the underſtanding has leaſt to do: or, is it not naturally to be expected, that they who in their firſt years are permitted to know nothing but the moſt effeminate delicacy of life, ſhould afterwards yield themſelves ſlaves to voluptuouſneſs; and that minds tutored only to indulgence ſhould readily give the rein to every deſire of the body, and employ themſelves only in deviſing means of gratifying

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the lower appetites? Theſe effects might be expected, though nothing more happened to forward their production. What then muſt be looked for in caſes where that excellent maxim, *Maxima debetur puero reverentia*, is laid aſide, and ſcenes of diſſipation are not thought unfit for the eyes of children, where they are taught to deſpiſe the conſtraints of religion and morality, by witneſſing the licentious diſcourſe, and abandoned examples of their elders? If into female minds there be from the cradle inſtilled a love of admiration, and the attraction and management of that be holden forth as the end aimed at in the various branches of education through which they are carried; if they ſee thoſe who affect the mien and attire of harlots received with no leſs attention than the matron, whoſe chaſte habit and ſober deportment are fit emblems of the purity of her heart; if they perceive improper liberties paſs under the name of gallantry without rebuke, and have their ears accuſtomed

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to lewd images conveyed in phraſes of double meaning only in their name, are we to wonder if they too at length are not to be bound by the conſcientious obligation of marriage vows, and proceeding on in the courſe of defilement into which they were ſo early initiated, they acquire at laſt the ſhameleſs front of a proſtitute? Or if boys, when brought into the company of thoſe from whoſe diſcourſe they might hope to gain information, hear not only that fooliſh talking and jeſting which are not convenient, but the vileſt principles avowed without reluctance, the hiſtory of Revelation impugned, its doctrines ſcoffed at, adultery gloried in, drunkenneſs boaſted of, and find nothing thought too groſs to be uttered, will they not hence be induced to conſider the laws of ſobriety and decency as made only for children, and tempted to prove their near approach to manhood, by getting rid of what they have heard in this good company called the ſhackles of ſuperſtition? Wherefore, to

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preſerve the youthful mind uncontaminated, let not the infant appetite be pampered, nor the growing affections be directed to thoſe very things which have, in the name of every Chriſtian child, been ſolemnly renounced. Let us, if we are not finally determined never to reform, ſet about the work, by manifeſting the affection we bear our children in a ſelection of company for them, and by ſtudiouſly avoiding both thoſe characters and thoſe meetings from which they are likely to bring away evil principles or impure ideas: and above all, let our ſeminaries public and private be eſpecially guarded againſt the introduction of any of thoſe vices to an acquaintance with which their pupils may, by the want of ſenſe or virtue in the parents, be introduced at home.—Perhaps, alas! this admonition comes too late for many caſes; but if it cannot be of uſe as a preſervative, let it not be without effect as a remedy. Should thoſe places which at their firſt inſtitution were intended for

ſeminaries of religion and ſcience; which were dedicated to the honour of God, and meant to contribute to the good of mankind, be ſo far perverted from theſe noble purpoſes, that the great fear of many who are induced to ſend their children thither for the ſake of the claſſical learning therein to be gained, is, that their morals ſhould become tainted, and their good principles be deſtroyed, by the companions they may meet with, and the practices they may find not prevented there? Or, ſhould any on whom parents devolve the truſt of the deareſt charge they have, ſo far betray the confidence repoſed in them, as to pay the leaſt attention to the moſt important part of education, and be comparatively remiſs in the preſervation of the temperance, chaſtity, and upright conduct of thoſe placed under their tuition?

From what I have ſaid above, ye may perceive that I am not unaware that the vices of which theſe places, that ought the leaſt to be ſo, are ſometimes

times made the ſcenes, are not in truth the natural growth of them, but firſt brought in by ſome degenerate member elſewhere corrupted, and by his example infecting his fellows. But ſhould not vigilance be uſed to diſcover ſuch members, and authority exerted in their expulſion? Againſt this I ſhould hope no one would be found to plead the fear of offending the friends of a diſſipated ſcholar, ſince low indeed muſt be both the ſpirit and the principle of that man who could heſitate a moment in his choice between riſquing the anger of a ſcholar's parents, however exalted their ſtation or extenſive their intereſt, and ſubmitting to be a quiet ſpectator of his intemperance or debauchery: and if there be places where that of number, or any other circumſtance, renders the exciſion of the infected members impracticable, I can only ſay, that they are therefore ſo much the leſs calculated for the reception of thoſe who are yet innocent.

Theſe remarks are partly applicable to the ſeminaries for either ſex, though perhaps, if we conſider them ſeparately, we may add, that in thoſe for females the conſequences of any corruption their hearts contract ſeem to be more inevitably ruinous than in thoſe of boys; while a public education itſelf ſeems much leſs adapted to the characters of the former than of the latter. Into theſe we want to inſtill that kind of courage which is the ſupport of freedom in debate, and delivers a man from that embarraſſment which is deſtructive of public eloquence and readineſs in buſineſs; but baſhfulneſs and timidity are the outguards of female virtue, which ſtands ſo much the more expoſed to danger when they are deſtroyed. Surely then, any efforts to get rid of either of theſe, or of that ſimplicity of heart which accompanies real innocence, under a notion of gaining a faſhionable carriage or eaſy manner are as ill placed, as female reſerve is badly changed for confidence, or the reality of the domeſ-

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tic virtues for the knowledge of a language which abounds more than any other, perhaps, except our own, with moſt pernicious books, or the uſeleſs arts which are learned only for paſtime. —I here mention books, becauſe, as there is nothing better fitted to inform the underſtanding, and improve the heart, than good reading, ſo there is nothing from which more corruption is imbibed, than the works of thoſe deteſtable authours who have uſed the art of writing as a mean of making more extenſively known their own vile principles or impure ideas. The man who ſtrives to propagate only by word of mouth that infidelity into which he either hath fallen through the degree of ignorance which he conceived to be knowledge, or to which he hath been driven by the habits of vice he hath contracted, has his power of doing miſchief reſtrained to little more than the ſmall circle of thoſe who conſort with him, and even within that his being known often prevents the ill effects of

his diſcourſe; but he who endeavours by books to diſſeminate the corruption of his own heart, caſts his venom not only on much greater numbers of his own time, but prepares infection for many yet unborn. There are too reſtraints on both thoſe who utter, and thoſe who hear laſcivious diſcourſe, which may operate much to the checking of its effects on the mind; but privacy takes off all reſtraint equally from the writer and the reader, and what youth would bluſh to hear, it will ſuffer itſelf to peruſe: however elegant therefore may be the compoſitions, or however entertaining in other reſpects be the works of ſuch authours, be ſtedfaſt, be vigilant in keeping them from the hands of your pupils; for like the father of them, our great adverſary, they go about as roaring lions, ſeeking whom they may devour: And if ye would not have your children drawn aſide from the path of life, keep from their eyes their great leaders, with the whole corps of more inconſiderable

derable impugners of Revelation, as well as that long heterogeneous liſt of novelliſts, poets and play-writers, who think the preſs and the ſtage proper vehicles for the conveyance of ribaldry and licentiouſneſs.

Can we wonder that thoſe who are accuſtomed in public to liſten to what would ſhock a modeſt ear, ſhould in private hearken to addreſſes inconſiſtent with decency? Or, when authours uſe all their art to intereſt an audience for one of whoſe character profligacy forms a part, can we be ſurprized that thoſe who are uſed to ſee the hero of an admired work thus qualified, ſhould be leſs backward to reſemble ſuch a character in the eaſieſt part of it? Or, after both ſexes are thus prepared for it, is there any thing aſtoniſhing in thoſe numberleſs inſtances of ſeduction which fill our cities, our towns, and even our villages, with proſtitutes? Although then the legiſlature, or the magiſtrate, may have forgotten that attention to the morals of the people is one of the

principal and moſt beneficial duties of a governour, and conſider it as below them to interfere in preventing what is moſt calculated to corrupt the nation, do not ye, who are bound by the ſtricteſt ties to look to the real welfare of thoſe under your care, be regardleſs of the evil conſequences which naturally flow from deſtroying that juſt horrour which uncorrupted minds have of foul diſcourſe, and their diſlike to profligacy of character, by accuſtoming them to hear the one, and ſee the other repreſented. Againſt impurity there are no leſſons ſo good as ignorance of it, and therefore it were beſt never to touch on the ſubject, unleſs inſtances of it unavoidably preſent themſelves, when the innocent ſhould be taught to look on thoſe guilty of them as what they truly are, worthy of a mixture of pity and contempt. But the excellence of the oppoſite virtues may be moſt happily inculcated; ancient writers abound with the praiſes of temperance; their biography is eſpecially adapted to excite in youth

youth an emulation of thoſe virtues for which the ſubjects of it are celebrated. The applauſe beſtowed on the great characters that ſubmitted to hardſhips for worthy ends; the encomiums paſſed on thoſe who permitted not themſelves to be corrupted by proſperity, but, while they vanquiſhed others, remained maſters of themſelves too, are calculated to make the readers of them conſider as hoſtile to themſelves every thing that can allure them from treading in thoſe paths which thus appear to lead to laſting fame. And when this diſpoſition is once raiſed in the minds of young people, plain diet and manly exerciſe, and that conſtancy of employment which leaves no time for indulgence, will have very conſiderable influence in arming them againſt the ſeductions of ſenſuality: and if to give effect to every other, there be read alſo the leſſons on this head which the Holy Scriptures contain, in which we are commanded "to keep our bodies under, "and bring them into ſubjection, to be

" temperate in all things, and bear " hardſhips as good ſoldiers of Jeſus " Chriſt;" in which not only every action that is defiled, but impure words and even looſe thoughts, are ſtrictly forbidden, as inconſiſtent with the holineſs of that perfect character in which the higheſt glory and happineſs to which man can attain, conſiſts, and which alone can be acceptable in the pure eyes of that Being whoſe chief miniſters ever uſher in their homage with " Holy, holy, holy, Lord God of " Sabaoth," we may have great confidence that our pupils, thus provided, will never fall victims to " the luſt of " the fleſh, the luſt of the eyes, or " the pride of life."

Further too, as the wants of thoſe accuſtomed to habits of temperance muſt ever be few in compariſon with thoſe of perſons uſed to indulgence and exceſs, that deteſtable vice, covetouſneſs, will be leſs likely to ariſe in the minds of the former, and conſequently, they will be in leſs danger of involving

involving themſelves in the guilt of the various crimes to which it often inſtigates men. Neither ſhould we confine our view of the benefits of habitual ſelf-controul to individuals only, for they extend largely to ſociety, ſince the oppoſite vice, ſelf indulgence, naturally inflames ſelf-love, and every evil paſſion; whence in thoſe uſed to it, it is ſcarcely if at all poſſible, that there ſhould be found that degree of diſintereſtedneſs that ſeeks its own no farther than is conſiſtent with the public welfare: and, I would to God, that parents whoſe rank in life juſtifies them in conſidering their ſons as future candidates for offices of ſtate, would reflect how little probable it is that the real virtues of the ſtateſman or the patriot ſhould ever flouriſh in the heart of one nurtured in luxury and diſſipation.—Be it granted that there ſometimes ariſeth an Alcibiades, who can unite characters apparently ſo oppoſite as thoſe of the man of buſineſs and the man of pleaſure: beſides that the ſurprize

prize which ſuch double characters excite, proves that they are but ſeldom ſeen, conſider what they are upon the whole, and I doubt not, ye will pronounce them ſuch, as no man would wiſh his ſon to prove. Take the leading inſtance of the kind I have mentioned, and behold all the levity of unmanaged temper, all the furiouſneſs of uncontrouled paſſion marring all that abilities, all that courage could perform, or mark in modern days the conduct of thoſe who have formed themſelves on this model, and ſee them now meriting by their exertions the applauſe of their country, then miſapplying the rewards of public ſervice, by conferring them on the companions or ſlaves of their debaucheries: ſuch is the produce when theſe characters are joined; but when they are not, and diſſipation alone aims at the ſeat of authority, can we expect that either delicacy will appear in the meaſures made uſe of to obtain it, or decency be preſerved in the poſſeſſion of it?—Of the

tendency of power to corrupt the manners numberleſs are the inſtances, but that the gaining a public truſt ſhould change profligacy into integrity of principle, and make one accuſtomed to ſpend his hours in licentiouſneſs ſober, vigilant and induſtrious, ſeems as little probable, as that the natural courſe of the material world ſhould change, and rivers run not to the ſea, but back to their own ſources. "Whence, ſaith "St. James, come wars and fightings "among you? Come they not hence, "of the luſts that war in your mem-"bers?" Whence, in like manner may we aſk, come thoſe eager contentions for offices and emoluments which are at bottom the cauſes of moſt of that lamentable diſcord and diſſenſion that often diſtract our public councils, and hang a weight on the wheels of government, but from the corruption dwelling in the hearts of the contenders, who are ſtimulated to the bittereſt ſtrife by ſelfiſh motives, either pride or avarice, or perhaps want occaſioned by

by the diſſipation of their patrimony in the moſt inexcuſable extravagance.

When to prevent theſe miſerable conſequences, I adviſe from the firſt ſimplicity of diet, and regularity of life; let it not be imagined that, however I may admire in itſelf that degree of frugality which is prevalent in earlier ſtages of ſociety, I think our eſtabliſhments ſhould be ſo far reduced as to bring our preſent œconomy to it. Viſionary indeed muſt be his view of things who could recommend this: was the portion of opulence which we enjoy more than what fell to the ſhare of our anceſtours, to be heaped up, we ſhould deſerve the ſuperiority in this reſpect as little then as we do now. It is not this I recommend to you to teach your children; let them live according to their rank in life, and let their eſtabliſhments be equal thereto; but let their earlier years be ſo conducted that in the enjoyment and ſupport of theſe, moderation may be ſhewn. The man who indulgeth not his appetite becauſe he

he hath not wherewith to indulge it, is not to be applauded for his temperance; nor is he to be praiſed for his humility, whoſe circumſtances debar him from having a numerous attendance and ſuperb equipage: but he ſhews purity of will, who deſiſts from abuſing what heaven hath entruſted him with, that when he ſhall be called to judgment he may render to his almighty Lord an acceptable account of his uſe of the talents committed to his charge. The recollection that to ſuch a tribunal both yourſelves and your children are amenable, may help to counteract what pride may ſuggeſt againſt the meaſures I adviſe; and as from the power of example it is that faſhion gains her authority, let not that which hath the higheſt ſanction our country can yield to warrant it, be deemed unfitting one of lower rank: to court the favour, or imitate as far as they are able the grandeur of the monarch, few are unwilling; let as few then be backward to follow their ſovereign's

reign's example in the perſonal virtues: think not his temperance below the imitation of yourſelves or your poſterity, for copying this ye will alſo be more likely to reſemble him in the ſincerity of his wiſhes for the public welfare, and more ſecure from being drawn aſide from the performance of that devout homage to our creatour in rendering which he ſo nobly precedes his people, and would lead them where they alſo might gain crowns infinitely exceeding his preſent in both happineſs and glory; to that ſociety where nothing defiled can approach; unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and Church of the firſt born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediatour of the new covenant.

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# SERMON VI.

PHIL. iv. 8.

*Whatſoever things are lovely, whatſoever things are of good report.*

THE more amiable devotion, integrity, and innocence of heart are in themſelves, the more may we juſtly regret that the native excellence of them ſhould ever be obſcured by any defect in the manner of practiſing them, yet to ſuch defects any man of obſervation will find himſelf frequently a witneſs, and perceive that cenſure is caſt on theſe virtues which by no mean belongs to them, but is due to ſome failing in the perſons poſſeſſing them, whereby they are prevented from producing

ducing all their genuine fruits. A due ſenſe of the greatneſs and majeſty of God, and a juſt conſciouſneſs of our own unworthineſs, ſurely are not naturally calculated to produce vain-glory in ourſelves on account of the payment of that homage which we acknowledge to be juſtly rendered, or ſcorn and ſuperciliouſneſs towards thoſe whoſe acts of devotion may be leſs exemplary than our own. If our faith be founded on the great facts which prove the truth of religion, the ideas thereby given us of the Deity, and His univerſal government, will never tend to engender ſuperſtition in our minds, nor cauſe our zeal for promoting the glory of His name to degenerate into the fury of bigots. Humility, meekneſs, and a thorough ſenſe of our own imperfection, are the genuine fruits of true devotion, and where theſe flouriſh, in lieu of admiſſion being given to arrogance and ſelf-conceit, obedience will be paid to the apoſtolic injunction, "Let each eſteem other better than "himſelf."

himſelf." That worſhip which ariſes from a well-formed notion of the ſupremacy of the Divine Majeſty, and from gratitude for paſt benefits, and ſure reliance on the power and goodneſs of God for future bleſſings, aſſumes neither diſtorted features nor extravagant attitudes; the voice in which its ſupplications are poured forth is equal and humble, and the tone of its praiſes neither rude or affected. The perfection of God and His providence leaves nothing abſolutely to the uncontrouled determination of ſecond cauſes, and though on the impiouſly careleſs and wilfully profane, His wrath may well be expected heavily to fall, yet to imagine that the unwitting omiſſion of circumſtances indifferent in themſelves, or involuntary imaginations, will draw on us His indignation, or to think our fate is to be influenced by the moſt trivial occurrences, is to entertain moſt unworthy conceptions of His moſt glorious attributes, and in fact to deny the reality of His government.

"The wrath of man worketh not "the righteouſneſs of God." Violence in endeavouring to reclaim men from their errours may raiſe their diſguſt, or excite their averſion, but will ſcarcely contribute to give them a more favourable opinion of the principles of thoſe who uſe it; and as the object of zeal is the glory of God, ſince we know that this cannot in reality be diminiſhed by the folly or the wickedneſs of men, but only miſery be brought on themſelves, as He will not fail to vindicate His own honour, their obſtinacy in errour is under this view an object of pity, and ſhould engage us in thoſe efforts to ſave them, in which tenderneſs is mixed with earneſtneſs, and zeal and charity are conjoined.

Of all the ſons of men, they have the beſt ground for cheerfulneſs and perpetual complacency of mind, who being ſenſible within themſelves that they walk with God, have the moſt certain pledge of His favour and protection. Can we then deem a melancholy

cholý diſpoſition or a peeviſh humour, embittering all their own enjoyments, and rendering their ſociety unpleaſant to thoſe around them, the genuine fruits of ſuch a ſenſe of a well-ſpent life? Or, will not that light of their good works, which ought ſo to ſhine before men as to lead them to glorify their Father which is in Heaven, be obſcured by the manner in which ſuch do them?

Behold then, in theſe ſeveral inſtances concerning one principal branch of our duty, of how great conſequence the manner of performing it is! ſo great that on it depends whether in us the works of religion ſhall bear an engaging or diſguſting aſpect; whether or not our converſation in the world will be ſuch as to convince thoſe who obſerve us, that in the trial we have made of Religion we have found, and that if they will try her, they likewiſe will find, that "her ways are ways of plea-"ſantneſs, and all her paths are peace." And have we not hereby pointed out to

us ſomething that claims great attention throughout the whole courſe of education; ſomething without which the good principles we inſtill will fail of their juſt effect in the world, that amiable manner of diſcharging every part of our duty which St. Paul characterizes in the phraſe of "whatſoever things "are lovely." Let us not be deficient then in impreſſing theſe on the minds of our pupils, or conceive our part accompliſhed if we teach them to be worthy in themſelves, unleſs we apprize them too how they may render that worthineſs engaging in the eyes of others; for "men do not light a "candle, and put it under a buſhel, "but on a candleſtick, and it giveth "light unto all that are in the houſe." Even ſo, when ye have on its true foundation raiſed a ſpirit of piety and holy zeal, neglect not to add inſtructions on the manner of diſplaying it. Let it be inculcated, that the ſullen coldneſs which ſome manifeſt in their religious deportment, little becomes a

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Being whoſe obligations to gratitude the moſt expreſſive are unſpeakable as thoſe of man. There are ſome who are ſo cautious of ſaying any thing declarative of their faith, that it is difficult to determine whether their joining, when they do join, in the public worſhip of the Church, be not a mere formal compliance with cuſtom, whence believers have little encouragement to think them friends of Revelation, and the enemies of it take occaſion to ſuppoſe that they are in truth of their party: ſome there are whoſe demeanour in the public worſhip expreſſes as little ſenſe of the aweful ſervice in which they are engaged, as the benches on which they lean; and the prayers of others are offered with an air that has more of the appearance of demand than of ſupplication. Early attention ſhould be given to prevent this moſt indecent behaviour, and the fact of the infinite diſtance between Creatour and the creature be uſed as a ground of admonition to our children to addreſs themſelves to Him

who ſitteth on the throne of grace with awful reverence, and when they appear in the place of His worſhip, enter it in ſilence, and join in every office in the manner and attitude preſcribed by the Rubrick: For want of this being early taught it is, that our churches preſent ſo irregular and confuſed a ſcene, the ſame congregation appearing employed on different ſubjects, ſome kneeling, ſome ſtanding, ſome ſitting; part joining in the reſponſes, part ſcarcely recollecting either what is going forward, or where they are: whereas, were but ſmall pains taken to attend to the general directions put with his Prayer-Book into the hands of every one, the beauty of a worſhip, in which unity of attitude and univerſal humility of voice were preſerved, would be ſuch as to ſtrike any one who entered from without, ſufficiently to make him alſo fall down and worſhip. On the other hand, let not the early tendency which ſome diſpoſitions betray to enthuſiaſm and fanaticiſm, paſs without a timely application

cation of proper remedies. If the divine Authour of the Goſpel His ſelf was likely to have retorted on Him the proverb, "Phyſician, heal thyſelf!" how much more may any of thoſe to whom it would juſtly be applied expect ſuch a reproof, when needleſsly turning preachers? Againſt the forwardneſs in reproving others, ſometimes manifeſted, Our bleſſed Lord's pointed queſtion, "How wilt thou ſay unto thy brother, "Let me pull out the mote out of thine "eye, and behold a beam is in thine "own eye?" ſhould be urged. From God's not being the authour of confuſion but of peace, and their own knowledge of the firſt inſtitution of a regular Chriſtian Miniſtry, young people ſhould be taught to ſhun thoſe who breed ſchiſm; and common ſenſe, with the leſſons before recommended on religious topics, will convince them of the impropriety and abſurdity of thoſe exclamations, groans and geſtures, which form a material part of the devotion of ſome conventicles. The mean between

theſe abſurdities and the above-mentioned coldneſs, where a mixture of admiration of the greatneſs, love of the goodneſs, and awe of the majeſty of God, produces a ſteady and manly devotion, is calculated to conciliate the eſteem of all who witneſs it; let them therefore be told, that if they be actuated by this, they will manifeſt a proper concern for the honour due to their Almighty Benefactour, by not permitting His providence to be diſputed, or revelations ſcoffed at, without reply; in maintaining the reality of which they muſt remember, that the work moſt acceptable in the ſight of their eternal Maſter, is to convert the ſinner from the errour of his way, and conſequently contrive ſo to manage their converſation with every man, as by all means to gain ſome, whoſe gratitude to them for being the ſecondary inſtruments of their ſalvation, they may hereafter enjoy with the view of that good they have ſo far contributed to obtain for a brother in a ſtate of everlaſting

laſting happineſs.—Indeed not only in theſe, but in all caſes, the miſtaken notion ſometimes embraced, that the only thing to be conſidered in a reproof is the juſtice, and in a reply the ſincerity of it, ſhould be induſtriouſly obviated; for how different is the appearance of this one virtue, Sincerity, and how oppoſite are its effects, when attended by Mildneſs and Modeſty, and when accompanied by Boldneſs and Impertinence! In the firſt caſe, Candour arrayed in her proper robe appears in all her native lovelineſs; but in the other, through the clumſy garment hanged on her, we are ready to imagine, it is ſome earthly monſter aukwardly imitating the character of the heavenly being.

To preſume any man guilty of wilful miſrepreſentation is unfair, and no man who is not ſo deſerves from us a poſitive contradiction, ſince it is by miſtake he errs, when it is but juſt to treat him as miſtaken only, and with civility ſet him right. Rudeneſſes in this reſpect, ariſing

ariſing from the impetuoſity of youth, may have pleaded in their excuſe the warmth of temper natural to that age; but the negligence of their elders, who ſtate not to them what they are ſo capable of comprehending as the impropriety of ſuch behaviour, and the inconſiſtency of all poſitiveneſs with the ignorance and failings of man at any age, eſpecially at one when his progreſs in knowledge can even comparatively with what he may attain to be but ſmall, is not to be ſo eaſily defended: much leſs can any plea be ſet up for thoſe who abſolutely encourage children in malapert replies, under the idea of their being endowed with an extraordinary portion of wit; for as confidence ſuits not with inexperience, ſo will diffidence ever gain a more favourable reception to what is uttered, becauſe it gives the ſpeaker an amiable appearance in the eyes of thoſe who hear him. Let, in thoſe inclined to be talkative, temerity in converſation be repreſſed; and let them be taught to be reſerved,

and guarded in their remarks, never to contradict without apology, and when by truth they are called to take the contrary ſide, to do it in gentleneſs, and in patience, meekly endeavouring to inform thoſe who oppoſe themſelves.

A ſenſe of inferiority is not in itſelf ſo pleaſing as to need aggravation, and there is ſomething extremely mean in triumphing over others on account of the caſual advantages we may derive from birth, fortune, or bodily ſtrength. The inſolence of office is proverbial, and that towards ſervants and other dependants, on whom the groſſeſt abuſe is ſometimes poured, as it may be done with ſafety, is little leſs common: to prevent this practice, which draws down reflections on the ſenſe as well as on the benevolence of thoſe who contract it, children ſhould be early inſtructed and accuſtomed to that equity of behaviour towards ſervants which in part diſtinguiſh the civilized man from the untutored ſavage. If thoſe from whom

whom they expect inſtruction, reprove not infant inſolence, will they not at length come to conſider it as little leſs than one of the privileges of their condition, to tyrannize over thoſe below them? and is there in ſuch conduct aught that is lovely?

On the ſame ground of conſulting the feelings of others, ſhould the manner of affording aſſiſtance, either pecuniary or other, and that of doing kind offices, be regulated. How is the luſtre of ſuch good works impaired, when care is taken that the perſon obliged ſhall not overlook or forget the favour conferred, or when the aſſiſtance comes with manifeſt reluctance, or (a caſe not unprecedented) is accompanied with the bitterneſs of reproach! To make theſe works truly thoſe of a diſciple of Chriſt, they ſhould be done with a willing heart and a chearful countenance, and the perſon ſuccoured ſhould, if poſſible, be kept from feeling the obligation he receives. Alms ſo beſtowed, that the left-hand knows not what the right-

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hand doth, and aſſiſtance ſo given that the giver appears the party obliged, are indeed acceptable before God, and lovely in themſelves; and therefore, to thoſe on the duty of them ſhould be added admonitions on the manner in which they ſhould be done.

On no other foundation proceeds our obligation to the ſeveral offices which are claſſed together under the general name of good manners. Every one would like that all around him ſhould be cautious of doing any thing diſpleaſing to him, and be ready and vigilant on all occaſions to afford him obliging aſſiſtance: Do ye then unto others, as ye would they ſhould do unto you, and fail not to teach your children the ſame leſſon; and inſtead of holding up to them thoſe empty objects, by which endeavours are made to allure ſuch to what is called polite behaviour, faſhion, or the admiration of thoſe who are faſhionable, inculcate it as a matter of conſcience, that they pay to thoſe with whom they converſe, all thoſe attentions,

tions, which, though trifling in themſelves, are not ſo in their conſequences, ſince they contribute to ſweeten ſociety, and promote the interchange of mutual good offices, and conſequently are by no mean to be overlooked in the nurture of a ſocial being, much leſs in the education of a Chriſtian.

To all of this laſt deſcription, their Divine Maſter hath left a particular caution againſt that which is a perpetual cauſe of giving and receiving mortification, the Love of Precedence:— "When thou art bidden of any man to "a wedding, ſit not down in the high- "eſt room, leſt a more honourable man "than thou be bidden of him; and he "that bade thee and him, come and "ſay to thee, Give this man place! "and thou begin with ſhame to take "the loweſt room. But when thou "art bidden, go and ſit down in "the loweſt room; that when he "that bade thee cometh, he may ſay "unto thee, Friend, go up higher! "Then ſhalt thou have worſhip in the

"preſence

"preſence of them that ſit at meat with "thee: for whoſoever exalteth him-"ſelf, ſhall be abaſed; and whoſoever "humbleth himſelf, ſhall be exalted." —That men who can ſuffer themſelves to be really vexed at being miſplaced at a table or in a room, do in ſome meaſure deſerve the mortification they feel on ſuch an occurrence, may be granted: but he who places himſelf above one more honourable than he, by taking the rank of another, does what he would not have done to himſelf, beſides giving uneaſineſs to a brother, concerning which a man with the true ſpirit of charity would form a reſolution ſimilar to that of the Apoſtle on another occaſion: "Wherefore, if meat make "my brother to offend, I will eat no "fleſh while the world ſtandeth."— The eagerneſs manifeſted in ſtriving for precedence, appears ſometimes only in a ridiculous light, at others in a moſt diſguſtful one, in neither of which any man would wiſh his children to appear; and therefore children, the unchaſtiſed

boldneſs

boldneſs of whoſe diſpoſition leads them rudely to thruſt themſelves forward, ſhould be early reſtrained, by repreſentations both of the juſt odium they will draw on themſelves by paying no more attention to what is due to others, and of the offence they thereby commit againſt equity and decorum.

With the ſame vigilance ſhould any inclination to laugh at the infirmities or foibles of others be curbed; and, though very young people may not have conſideration enough to otherwiſe perceive the cruelty of this, yet ſuch are their own feelings on thinking themſelves mocked at, that through them they might eaſily be made ſenſible of the impropriety of being guilty of it againſt others. Not only thoſe who are conſcious of any particularity which may excite contempt, but all who ſuſpect that ſuch contempt is raiſed, though they know not by what cauſe, feel great uneaſineſs of mind: Hence it becomes our duty to avoid every thing that may occaſion ſuch ſuſpicions;

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as hints thrown out of things which are not known to all preſent, whiſpering, and other modes of ſuggeſtion to which the untutored are frequently inclined, as well as to that impertinent curioſity which, though it often meets with, ſtill oftener deſerves rebuke. Of that miſchievous diſpoſition which delights in laying ſtumbling-blocks before the blind, and making the ſtranger to wander out of his way, I ſpeak not here, for theſe things belong to a former head, being cruelties rather than incivilities. This therefore I conclude, with recommending leſſons of avoiding whatever is diſguſting, whether it conſiſt in loudneſs of ſpeech, rudeneſs of addreſs, aſperity of anſwer, or uncouthneſs of manner, and this eſpecially where offences give peculiar diſguſt; I mean, at table. And for reading ſuch leſſons early there is this particular encouragement, that the precepts taught may be immediately reduced to practice, as the ſubjects of them are hourly occurrences of life, and children may be

accuſtomed among their play-fellows to behave with an obliging civility and conſtant recollection of what will make themſelves diſliked, or render them amiable, as even in ſuch ſociety they ſoon experience the riſe of theſe different effects.

Nearly the ſame may be ſaid of the finer ſhoots of the third great branch of our duty, Purity. The more juſtly we admire thoſe Chriſtians who have extirpated from their breaſts all evil affections and violence of paſſion, the more highly we eſteem that virtue which keeps them from envying and repining at the ſuperior proſperity of others no more deſerving than themſelves, but leads them even to rejoice in their felicity; the greater reverence we entertain for that ſanctity of ſpirit which is unfeignedly diſguſted at all impurity, however cloaked or recommended by the wit with which it may be uttered, the more muſt we lament, if, inſtead of being accompanied with gentleneſs and delicate ſimplicity

of

of behaviour, it is disfigured by fastidiousness and affectation. To prevent the growth of these, which sometimes even destroy the virtues, attention should be paid to the first appearance of them, which often takes place at an age, the general innocence of which, though it may not conceal, yet frequently causes it to be indulged under another name: with the encrease of years, however, it begins to excite disgust, and, in either sex, taking a direction consistent with the whole of the disposition of the person possessed of it, (for it is by no mean confined to the gay,) obscures the lustre of amiable qualities, and even weakens the effects of great abilities, and continually augmenting a man's favourable opinion of himself, renders him daily more unpleasant to those around him, as well as more liable to errour. There is too a turn which it sometimes takes, peculiarly disgraceful to one sex, that I mean of Attire, when it has been known to make a man not an object of

pity only, but of juſt indignation, for changing the devout humility of the Supplicant, and the dignified ſimplicity of the Preacher, for the conceited manner of a public Singer, and the airs of a Tragedian. I have ſaid, *peculiarly diſgraceful to one ſex*, becauſe, when it is ſeen even in the other, it is ſo far from meriting reſpect, as it is from being calculated to attract admiration. Elegance of habit conſiſteth neither in ſingularity nor load of ornament; nor is there face or perſon, however fine by nature, that will not ſuffer from the conſtraint of a forced carriage, or the diſtortion of grimace. How greatly then are they miſtaken, who think by theſe means to gain beauty with which they are not endowed; or hope (though that indeed be ſomething worſe) by the aſſiſtance of an artificial bloom, to ſecure that tribute which is due to the reality of nature alone? And how faithleſs to their charge are they who permit a ſoil formed for the production of the domeſtick virtues to be over-run with

with weeds ſo rank, and the amiable and uſeful characters of the affectionate wife and tender mother to be made to give place to thoſe in which having ſuffered them to pervert or bury their talents in this world, their daughters will in the next have to thank their worthy inſtructors for putting them into the road to ſhame and everlaſting contempt! Let this conſideration recall your attention to the importance of female conduct, which ſeems too much neglected among us; while Vice being permitted to ſhoot up under the cover of Levity, Laſciviouſneſs and Folly gain the dominion over ſpirits, which, had they continued pure and wiſe, might hereafter have ſhone as the brightneſs of the firmament.

But there is yet to be noticed another breach of amiableneſs of manners, which, though apparently oppoſite to the laſt-mentioned, experience proves to be not inconſiſtent with it, I mean the neglect of perſonal cleanlineſs; which ſubject ſuggeſts a moſt appoſite

inſtance of the vaſt diſtance there is between the productions of Art and the ſuggeſtions of Nature; that nation, to which nearly the reſt of this quarter of the world have given their ſuffrage for ſkill in the arts of dreſs and faſhion, being in this real and ſubſtantial point moſt diſguſtingly deficient. Oh! that this could prevail on us to correct our notions, and build our modes, not on ſervile imitation, but on the ſure and everlaſting foundation of duty, teaching our children that real elegance of manners conſiſteth not in copying all the unnatural ornaments and whimſical abſurdities of others, but in an unfeigned and ready attention to the practice of "whatſoever things are lovely." To give theſe inſtructions weight, example will be found of the greateſt importance: let therefore particular caution be uſed, that thoſe under Education ſee nothing done inconſiſtent with what has been now recommended; and ſhould they perceive the care thus uſed, they will learn from it to be circumſpect in

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their own conduct, and not only refrain from what is abſolutely evil itſelf, but abſtain too from all appearance of evil, and from ſuch modes of performing their good works as may expoſe them to be evil ſpoken of, thus adding to the former, the latter particular of the text, "Whatſoever things are of good re-"port."

To be a ſlave to the opinion of the world, and court its applauſe in all we do, is to act the part of men of the meaneſt principles; but, on the other hand, ſo to deſpiſe the ſentiments of thoſe around us, as to be careleſs in what light our actions appear to them, is to be unjuſt to ourſelves, uncharitable to our brethren, and ungrateful to our God. Vile indeed muſt he be who has no character to loſe, and he who has, owes the maintenance of it to himſelf: Since, however corrupt the preſent generation may be, more reſpect is ſtill ſhewn to, more confidence is ſtill placed in, the virtuous than the vicious: He owes it to his neighbours, ſince, whe-

ther you make men think you better or worſe than you really are, you equally deceive them; and ſince it tends to the glory of God, that his creatures manifeſt, by the uſe they make of the gifts with which He hath bleſſed them, that ſuch are not improperly beſtowed, ſo to conduct ourſelves in the exerciſe of them as to afford juſt ground for unfavourable conſtruction, is to expoſe our Creatour's benefits to us to cenſure, and turn thoſe things by which we might promote the honour of God's name among men into cauſes of gain-ſaying, and rocks of offence to the ſimple and the haſty. On theſe accounts, the young ſhould be warned that there is utterly a fault in any man, who, from indolence, pride, or other motive, neglects that demeanour which is ſuitable to the character he has to ſupport in the world; that, if they ſhould ever riſe to be honoured with offices of authority and truſt, a grave and regular deportment will be expected from them, becauſe this is the

ſureſt ſign of that ſteadineſs of diſpoſition, and freedom from violences of paſſion, in which confidence may juſtly be repoſed; and, however conſcious a man may be of his own aſſiduity and real integrity in the diſcharge of ſuch offices, yet, ſince levity of behaviour is ſo likely to miſlead others in their judgment of him, it is a debt he owes both to himſelf and them, to be careful in avoiding it; and they ſhould be told, that men who are in truth upright and righteous, do ſometimes, by the manner in which they deal, bring on themſelves ſuſpicions of deceit and fraud, and that the calumnies circulated againſt many, owe their origin to their unguarded manner of acting. By theſe means, ſome reſtraint might be laid on the abſurdities of dreſs and behaviour which now frequently make the young among us, who in fact have good abilities, appear weak; and thoſe who are far from being loſt to all ſenſe of what is honeſt, juſt, and pure, ſeem to have become a prey to diſſipation and licentiouſneſs,

tiouſneſs, merely becauſe they advance not one ſtep further in virtue, and regard the things that "are of good "report."

# SERMON VII.

PHIL. iv. 8.

*If there be any virtue, and if there be any praiſe—*

"AFTER ye have done all that ye "can, ſay, We are unprofitable "ſervants, we have done that which "it was our duty to do." Thus ſpake the heavenly Inſtructor of mankind; and if this be the caſe, if we be deficient in our duty, when we omit any thing within our power, we are bound not only to do good on every opportunity for ſo doing which offers itſelf unto us, but to exert ourſelves alſo for the augmentation of our powers of action, and for the extenſion of the

ſcene of our good works; labouring for thoſe accompliſhments by the poſſeſſion of which we ſhall either be rendered more capable of aſſiſting or inſtructing others, or have our own influence and authority ſo encreaſed, that our advice and example may be more effectual to guide them to the practice of what is right. St. Paul exhorts us to labour not only that we may not eat the bread of idleneſs, and be preſerved from temptation to tranſgreſs the laws of juſtice, but that we may have wherewithall to give to him that needeth: ſuch an end being aimed at in our exertions renders them virtuous, and however low or common be the art a man exerciſeth, provided there be nothing evil in it, if by his ſkill he endeavour to promote the comfort of others, it may juſtly be deemed his praiſe.

Behold then in the preſent text delineated the completion of the ſeveral former leſſons, the finiſhing ſtrokes of education which are neceſſary to bring

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that which has been before taught into general view, and make it of public ſervice. Now among theſe may be accounted activity as well of body as of mind; for from experience, that of the latter appears to depend greatly on that of the former, and without either, the advantages flowing from the knowledge we may inſtil, and the effects of the good diſpoſitions we may implant, will be very confined in their operations. But to promote activity not only time muſt be allowed our pupils from their literary purſuits for thoſe exerciſes which contribute to recruit the animal ſpirits, preſerve the health, and ſtrengthen the conſtitution, but thoſe of a ſedentary turn ſhould even be invited to join in recreation with their fellows, and a ſpirit of emulation be excited in them by applauſes beſtowed on ſuch as manifeſt ſuperiour alacrity and vigour in theſe, as well as in their more ſerious employments: and happily our country yieldeth not even to the Olympian Plains, in the manly

manly ſports by which her youth may be enured to fatigue, and their joints and muſcles rendered both flexible and firm. Theſe robuſt games are at firſt uſeful as a remedy for that degree of effeminate ſoftneſs which is contracted in the nurſery; and the continued uſe of them through the hardineſs it gives, and the intrepidity it inſpires, contributes to prepare them to meet with becoming fortitude the rough uſage which at ſome time or other even the moſt fortunate receive in the world; while as the encreaſe of their years leads them to lay aſide ſome of theſe as too puerile for their age, there are others to be taken up, which may be retained till the decreaſe of vigour renders ſo much bodily exertion no longer uſeful. Equeſtrian exerciſe indeed, on which greater eulogium may be beſtowed than on any other, may under any but a very conſiderable degree of infirmity be continued to the very cloſe of life; but to render the uſe of it agreeable at any ſubſequent period, the practice

practice of it muſt be early commenced: and although the numerous inſtances of men of high parentage who might otherwiſe have ſhined in the pulpit, or the ſenate, at the bar, or in the field, having through their being in their earlier years indulged in the immoderate uſe of this exerciſe degenerated into grooms and jockies, and been loſt both to themſelves and ſociety, may deter ſome from aſſenting to what might excite a taſte for amuſements ſo dangerous, yet the uſe of what is in itſelf highly beneficial ſhould not be diſcarded merely through the fear of an abuſe, of which there will be very little danger, if the more material parts of education be but duly attended to. If recreation be ſuffered to ſuperſede ſtudy, and the juſt and natural order of the things taught be ſo inverted that the acquiſition of accompliſhments be conſidered as of more importance than that of knowledge or morals, we may pity the ſufferings which accrue to both parents and children, from the

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ruin thus induſtriouſly prepared for the latter; but we cannot cenſure the juſtice of the decree which ſubjects both to puniſhment they on different grounds deſerve.

If dread of the miſuſe of it were permitted to operate againſt inſtruction in any art, it might particularly be ſuffered to do ſo againſt learning the gymnaſtic exerciſe of the foil: but though it be true, that men are fond of being employed in that in which they are conſcious of excelling, yet thoſe who beſt know the uſe of inſtruments are not the moſt liable to miſapply them. Its being known that a man is ſkilful in the art of defence, ſtrikes awe into the impertinent and quarrelſome, and ſo far will contribute to ſecure him from bloody rencontres; but his ſenſe of his ſuperiority will not lead him to plunge himſelf into needleſs broils, unleſs he be alſo of a diſpoſition to do the ſame, was he even unfurniſhed with any ſkill: while the manly port and noble carriage, the firm ſtep, and

eaſily

eaſy rapid motion, of thoſe practiſed in it are not to be foregone, on account of any imaginary perils that may be ſuppoſed likely to enſue from thence.

More numerous inſtances of evil conſequences, than from ſkill in either of the above-mentioned arts, might perhaps be produced from that in another, which yet is by no mean to be neglected in either ſex, much leſs in the female, among whom there is nothing to ſupply its place, though the air it gives be one of thoſe things that help to diſtinguiſh the poliſhed man from the untutored ſavage. I do not deny that there may be danger in meetings where every thing that can raiſe the paſſions is aſſembled, or that the pen of the ſatyriſt has not ample ſubject, when thoſe of maturer years engage in diverſions fit only for children; neither can any one entertain a more unfeigned abhorrence of confident looks and laſcivious geſtures, being ſubſtituted under the names of eaſe and elegance, for modeſty of countenance and chaſtity of carriage.

All I wiſh to inculcate under this head, is, that to avoid the liſtleſs gait, and awkward attitudes, the uncouth addreſs, and rude demeanour of the ruſtic, dancing ſhould be in the number of exerciſes introduced even in infant years, and continued till the approach of manhood, when the character of the individual being more completely formed, communicates itſelf to his air, the lines of which are ſoftened by this accompliſhment, whereas, without it they would be too ſtrongly marked to be pleaſing, or, on the other hand, were they entirely obliterated by the acquired air, there would remain only the manner of a dancing maſter.

Although the writing a fine hand be in truth an accompliſhment rendering what we ſend on paper to others more agreeable to be read, nay, ſometimes preventing it from being utterly unintelligible, yet ſince the art of writing be abſolutely neceſſary toward the acquiſition of knowledge, I dwell not on

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it here, any more than on that of arithmetic, which likewiſe while it renders us adroit at other things, is equally neceſſary for that end: but one application of it, that to accompts, ought not to be paſſed over, ſince without it œconomy cannot be ſupported. The knowledge of this laſt indeed, many of the preſent age may be ſurprized to find conſidered as an accompliſhment; but the authority of ancient wiſdom, and the important conſequences which naturally reſult from the obſervance or neglect of it, prove how great an influence it has on human happineſs, and juſtify my conſidering it as ſuch, and recommending the cultivation of whatever is neceſſary to it. The many opulent fortunes that go to wreck, the many fine eſtates that are diſſipated through the owners thereof either wilfully relinquiſhing the care of them to others, or being compelled by their own ignorance to place implicit confidence in the integrity of thoſe whom they employ, may ſerve

as arguments for recalling your attention to this much neglected ſubject, and as ground on which to exhort you not to think the female part of it below your daughter's care, nor that which belongs to the other ſex diſgraceful to your ſons. The vaſt diſproportion which exiſts in point of amiableneſs between the character of the good wife and attentive mother, and that of the ſlave to vanity whoſe only thought is how to fill up her hours with a round of diverſion—The unſpeakable difference between them as to real worth and uſefulneſs in this world, as well as in reſpect to their lots in a ſtate where every one will be rewarded according to her works, ought to operate on thoſe who have any ſincere wiſhes for the honour and happineſs of their children, as motives ſo far to depart from what are falſely called improved plans of education, as not to omit inſtruction in thoſe things, excellence in which was once deemed a woman's praiſe. And for the other ſex, the complaints made

of a total unfitneſs for buſineſs frequently obſerved in men of literary education and the errours and impoſition to which they are thereby expoſed, ſhould in all reaſon prevail on us to take into our courſe thoſe points, ſkill in which would enable our pupils to ſuperintend the management of their own affairs, whence would be derived to them not only the advantage of being able to detect any diſhoneſt practices of their dependants, but the additional one of having an employment which might preſerve them from company and amuſements as deſtructive of their principles, as ruinous to their eſtates. But further, how are they who are ſo ill furniſhed with knowledge of buſineſs that they cannot manage what ariſes within their own little domain, fit to be entruſted with a ſhare in the government of the extenſive concerns of a kingdom at large? among thoſe in the higher ranks of life the great employments of the ſtate are looked to as objects of their ſon's

ambition, nor are the endeavours to attain to them to be cenſured, while they are confined to means that are fair and blameleſs; but can any men duly diſcharge theſe functions who have only a moſt ſuperficial knowledge of what belongs to them, who are obliged from their own inexperience to devolve the tranſaction of every thing material on thoſe in lower departments, till to the diſgrace of her nobles the nation complains (as ſhe has in time paſt) that all her buſineſs is left to clerks and underlings in office. Let not then the united plea of the honour of individuals and the good of the public be urged in vain; but let the ſcheme of education even of our higheſt ranks be ſo enlarged, that they may be able to judge both of the abilities and fidelity with which the ſeveral offices under them are filled, and know how to correct miſtakes and expedite buſineſs. If this were the caſe the capacity manifeſted, the regularity obſerved, and the diſpatch uſed in the various

various departments would be ſuch as to give additional vigour to all our public meaſures, and afford us ground to hope, that it would be long ere we ſhould again fall back into that debility and languor which at one period characteriſed the whole adminiſtration of our government, making us inſtead of the dread, the ſcorn of our enemies, and ſinking us too low even for pity, bereaved us of every friend.

There is another accompliſhment neceſſary for thoſe who engage in public buſineſs, in the acquiſition of which deficiency can at preſent be little complained of, I mean ſkill in foreign modern tongues; by which our powers of converſation are enlarged, and we are better enabled both to diſcover the real characters of others, and to communicate information to them, as well as more hoſpitably to entertain thoſe ſtrangers, who in viſiting our land may in any meaſure become our gueſts. The comparative facility with which theſe languages are learned, renders the haſte

that ſome manifeſt to have their children inſtructed therein needleſs; while conſidering the application neceſſary to arrive at the ſources of more general knowledge, it ſhould ſeem that the years in which boys are labouring for this end are ſufficiently employed without introducing to them what might at that time diſtract their attention. Beſides, the greater part of the languages in queſtion being derived from the Latin, this ſhould in all reaſon be the firſt learned as the mother tongue, the being well grounded in which will render the acquiſition of the others much more eaſy, and conſequently the progreſs therein more rapid, ſo much ſo that I have little doubt but a boy proceeding in the method now recommended, would gain as much knowledge in Italian, French, and Spaniſh, in the ſpace of three months, as thoſe who are taught the ſame tongues at an earlier age do in that of twelve. Whence the taſk of both maſter and ſcholar will be much lighter; while the

the foundation of a juſt taſte being already laid by reading the claſſic writers, there will remain leſs danger of affectation, and thoſe frivolous literary purſuits into which ſkill in theſe languages too often betrays young minds; but, on the contrary, the nature and properties of them will be inveſtigated with judgment, and by the ſtudy of the peculiar beauties of the beſt authours to be found in them, both their imagination and their diction will be uſefully enriched, at a period when the attention of our pupils ſhould be more particularly called to leſſons on Eloquence.

The well-known power of oratory over the minds of men, led thoſe who aimed at place or power in the ancient republics, to cultivate this art with the utmoſt care and diligence, thus giving riſe to various treatiſes on it, of which ſome of the moſt laboured and perfect have reached modern times. Theſe will naturally be introduced into their courſe by thoſe who ſuperintend the education

education of young men, who purpoſe to enter into either of the three lines of life in which public ſpeaking is neceſſary among us, the profeſſions of divinity and law, and the political line; and in them will be found the moſt complete general directions for compoſition as well as for delivery. Still, to form the ſtyle and manner of our pupils, we muſt ſet before them (and this at an age too early to proceed to the ſtudy of rules) ſomething more than precept: to form their ſtyle, the beſt of the ancient orations extant, the length of which will admit it, ſhould be committed to memory, as well as the moſt choice paſſages for expreſſion or imagery from the poets, and thoſe too of our own language, whereby clearneſs, copiouſneſs, and ſtrength of ſtyle will be gained. During their repetition of theſe, to which they ſhould frequently be called, attention ſhould (to give them a correct and agreeable manner) be paid to that to which the ancient oratours aſcribed power ſo great,

action,

action, and the want or aukwardneſs of which hath been ridiculed in us of this land: though the two faults are by no mean equally worthy of ſatire, the manner of the moſt placid ſpeaker being incomparably leſs diſguſting than that of one whoſe prepoſterous geſtures or violent contortions recall the idea of convulſions or inſanity. On this point reflection muſt be uſed, and to form the Engliſh oratour, the taſte and diſpoſition of the nation from which his hearers will ariſe muſt be conſidered. That abundance of action which contributed to gain the hearts, and raiſe whatever paſſionthe ſpeaker wiſhed, in a Grecian audience, would in this country be received with either the broad laugh of ridicule, the ſmile of contempt, or the averted look of diſguſt. Neither is the action of the theatre ſuited to either the dignity of the ſenatour, or the cloſe and ſober reaſoning of the advocate; much leſs does it become the ſerioufneſs of diſcourſes by which the truths of the

Goſpel

Goſpel are inculcated, and the everlaſting ſanctions of religion are impreſſed. While therefore we ſtrive to rouſe our pupils from the inanimated manner which will cauſe the hearer to feel as little intereſt in what is ſaid, as the ſpeaker his ſelf appears to have in its ſucceſs, and endeavour to divert them from thoſe boyiſh attitudes and unmeaning geſtures which ariſe from embarraſſment, let us be cautious of giving them in lieu thereof the geſticulations of a mimic or the grimaces of a field preacher, or of entirely deſtroying that diffidence which adds grace to an exordium, and diſpoſes an audience to lend more attention to a diſcourſe even for the encouragement of the ſpeaker. Let therefore all thoſe rules on this point which may with propriety be termed mechanical, be diſcarded, and inſtead of them let this charge be given,—That they never harangue but on a ſubject on which they are ſincerely in earneſt, and that then they permit not their emotion to hurry them beyond

yond the bounds of moderation: for thus the real warmth of their hearts will render them animated, and throw expreſſion where it will be moſt noticed, into their countenances; while their caution will preſerve them from launching out into all the extravagance of action. The ſame admonition may be repeated with regard to enunciation: how much may be done by care in this point in remedy even of natural defects, there are numerous inſtances to prove; much more then might thoſe which are not natural, but ſpring from negligence or other bad habit, be prevented through the ſame. The preacher who delivers his diſcourſes in the whine of a free-ſchool boy reading his leſſon, diſgraces his education; nor does he do more honour to it, who for emphaſis ſubſtitutes loudneſs. Haſte in a ſpeaker makes it ſuppoſed, that it is for form's ſake that he does ſpeak: provincial accents have much of the ruſtic in them, and an affected modulation of voice will contribute to counteract the effect of the beſt

beſt diſcourſe. This indeed muſt ever be in a great degree regulated by the opinion his audience entertain of the oratour himſelf, and therefore the ancient writers on Eloquence inſiſt on that as an indiſpenſable qualification in an oratour, which I have throughout theſe Diſcourſes ſtriven on higher ground to inculcate, Integrity of Character; without this, deeming him capable of ſiniſter deſigns, though his hearers perceive no ſophiſtry in his diſcourſe, they will ſuſpect it, and demonſtration itſelf will fail of planting conviction in hearts already occupied by miſtruſt. How ſhall we account for the efficacy of thoſe orations which at once raiſed in whole cities a new ſpirit, rendered null all their former reſolutions, and rouſed them both to deſign and to execute the boldeſt meaſures, without granting that they eſteemed the deliverers of them to be men whoſe aim was not private intereſt, but the public good? Or, when we ſee ſpeakers of the moſt brilliant talents year after year exerting themſelves with

with great labour of lungs, yet profiting nothing, muſt we not think that their eloquence hath its natural effect in part prevented, by a perſuaſion that their ſincerity is not equal to their ability? Fail not then to imprint on the minds of your pupils, that the ſpeaker his ſelf muſt have gained eſteem, ere his words can have great effect, and that the firſt ſure ſtep toward making themſelves powerful oratours, is to convince the world that in ſingleneſs of heart all their arguments are uttered.

But neither encouragement of parents, nor exertion of preceptors, will make every young man capable of gaining reputation in theſe public lines; with ſome we muſt be content, if they advance little further in their accompliſhments than to enable themſelves to employ their time not viciouſly. In ſuch caſes, endeavours muſt be uſed to diſcover if the pupil have a taſte for any particular branch of enquiry, and if he manifeſt an equal indifference to all, we muſt ſtrive to excite ſuch a

taſte, by diſplaying to him the moſt entertaining parts of literature: when the natural bent of a genius is ſtudied, though the line it takes promiſe nothing remarkable, yet the extraordinary progreſs it will make may gain a kind of fame to the poſſeſſour of it. Although then there manifeſt itſelf an inclination to cultivate the moſt ſterile branches of criticiſm, let it not be thwarted; neither if there ariſe a bias towards the purſuits belonging to the moſt puerile ſpecies of antiquarians; nay, in default of all claſſic taſte, the ſtudy of the Barbaro-Gallic ſcience of heraldry is preferable to idleneſs: much more then are the uſeful branches of criticiſm, and hiſtorical enquiries tending to elucidate any important point, the more amuſing parts of natural philoſophy, and the fine arts, worthy of having the attention of their minds determined, if poſſible, to them. How many, whoſe hours drag heavily on in a vacancy of employment irkſome even to themſelves, would paſs their time

time with a degree of ſatisfaction and pleaſure, had they, in the years when they were capable of entering thereon, had any of theſe purſuits ſuggeſted to them! and what numbers who have been led thereto can now teſtify, that they have not only ſerved them as innocent avocations, but as means of enlarging their underſtandings, and meliorating their hearts! The mention of this will probably cauſe the ſubjects of aſtronomy and botany to recur to your remembrance, not only as peculiarly fitted to theſe ends, but as thoſe which, by the meritorious labours of ſome men of ſcience, have been laid open to thoſe to whom that which is particularly termed a learned education is not given, and the attainment of which is conſequently no longer chiefly confined to one ſex; and how much more wiſely, as well as more pleaſingly, may an hour be employed in contemplating the power and wiſdom of our all-perfect Creatour, in the laws by which He hath made His worlds to move, and

in the no leſs regular and wonderful ſtructure of a plant, than in frivolous amuſements deviſed for the conſumption of time therein! But though it be right to multiply purſuits, rather than to leave any hours to be paſſed in idleneſs, yet for females, as well as males, there are accompliſhments peculiar to their own ſex, the time ſpent in the exerciſe of which is by no mean thrown away: a woman never looks ſo well as in attire wrought by her own hands; while, if by the practice of this art ſhe can, even by ſupplying the ornamental parts of dreſs, enable herſelf to miniſter more amply to the relief of the neceſſities of the indigent, how will ſhe ſtand excuſed, (ſince it is our duty to do all we can,) if through idleneſs or pride ſhe omits it? To this ſex too, we may conſider muſic as particularly belonging, when viewed as an accompliſhment; and a moſt elegant accompliſhment it is, though, where the love of it is extravagant, it ſometimes unhappily leads to the company of the

moſt profligate of mankind, and whole families have to bemoan the faſcinating attractions of this art, as the main ſource of the accumulated diſtreſſes flowing from the idleneſs of a huſband or a parent. Skill in drawing opens almoſt a new world of amuſement, and ſtanding in a great meaſure clear of thoſe objections which might be urged againſt the acquiſition of the laſt mentioned art, (as the ſhare of applauſe gained by it depends not on the number of thoſe in whoſe preſence the artiſt works,) it at the ſame time helps to clear the path to other arts, and contributes to the formation of a general taſte therein. Without it, the works of the moſt eminent painters, ſculptors and architects, loſe great part of their beauty in our eyes, and the remains of ancient elegance and ſkill, ſought with ſo great expence, and preſerved with ſo much care, have the moſt excellent parts of their workmanſhip overlooked by us; nay, numberleſs beauties even in the works of creation muſt paſs un-

obſerved by thoſe who cannot view either lines or colouring with an artiſt's eye: on the other hand, this accompliſhment leads to judgment in architecture, gives diſcernment in both figure and proſpect painting, and cauſing them to view even the face of nature with a more accurate eye, leaves not thoſe who are poſſeſſed of large domains under the diſgraceful neceſſity of buying another's taſte, or manifeſting that feebleneſs of mind which knows not even how to pleaſe itſelf. To preſerve our children from this imbecility of diſpoſition, diſhonourable to all in whom it is found, and making them uſeleſs in the world, it more eſpecially is, that I exhort you not to treat the accompliſhments I have now recommended as ſuperfluous: there is not one of them but will contribute either to encreaſe or preſerve vigour of body or of mind: conſidered merely as employments they will do this, ſince nothing more certainly tends to deſtroy that of both, than idleneſs; whereas exertion calls forth

forth a man's powers, and teaches him what reſources he has in himſelf. By the variety of ſubjects too preſented to the minds of our pupils in ſome of theſe attainments, their ideas will be enlarged, and their imaginations enriched; a point of more real conſequence than may, perhaps, by many be apprehended, ſince this faculty of the imagination, though when ſuffered to rove uncurbed by Reaſon it may lead us to erroneous concluſions, is that in truth which keeps our thoughts from ſtagnating, and without it the higher faculties muſt go unſupplied with materials on which to work, and man would have little more activity than the clod on which he treads. Through the glowing colours with which this adorns them, objects not perceptible to our ſenſes appear deſireable; from this reputation, fame and glory, receive thoſe tints which rouſe men to emulate each other in purſuit of them; by this, when nations are in their aſcending progreſs, the ſtateſman and the warrior are ſti-

mulated to raiſe their country to ſome higher point of power, or of fame; and when, through the diſappearance of rivals, or the ſuperiour fortune of other nations, ſuch objects ceaſe, it takes another turn, and pictures to the mind other pleaſures to be derived from ſcience, and the kindred arts. It is ours, who confine not our proſpects to terreſtrial objects, to turn it where the wiſhes it may raiſe can never be diſappointed, and where, buſied in pourtraying in its richeſt colours the happineſs and glories of another life, it may rouſe us to perſevere undauntedly in the purſuit of them, through "whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report. If there be any virtue, and if there be any praiſe."

SER-

# SERMON VIII.

PHIL. iv. 8.

*Think on theſe things!—*

HAVING in my former diſcourſes ſpoken to the ſeveral points of chriſtian inſtruction mentioned by the Apoſtle in the verſe of the text, ere I finally diſmiſs the ſubject of Education, I purpoſe, in the hope of thereby impreſſing them more ſtrongly on your minds, to take occaſion from the preſent words to bring the various particulars into one view, and fairly ſtating the ground on which I argue for it, ſtrive to leave you convinced of the intrinſic merit of that plan which I have thus ſet before you. My firſt ſtep you

may recollect, was to conſider the nature and deſtination of the beings, whom we are to diſcipline and inſtruct; the previous knowledge of which ſeemed neceſſary to the formation of any ſcheme for their education, and it being known that the duration of their exiſtence is not limited to the period of their continuance in this ſtate, but will laſt for ever in another, and that their happineſs or miſery in the laſt will depend on the conduct they obſerve, and the characters they become here, it was thence concluded, that every plan ought to be rejected, in which the firſt conſideration was not paid to theſe moſt important truths; but as no one knoweth what is in heaven, but He who came down from heaven; and He who made man beſt knoweth what is in man, it was farther concluded, that to ſecure ourſelves from being miſled by the falſe reaſoning of others, or making miſtakes of our own, on either the nature of the human mind, which is the ſubject matter of education, or the

the diſpoſitions neceſſary to be cultivated in it, it would be requiſite to advert to the mode in which our all-wiſe Creatour diſciplines mankind, and to the leſſons which the writers inſpired by Him have left us, either on this point, or that of inſtruction; in conſequence of this concluſion, and conſiſtently with it, were thoſe general maxims drawn up, which form part of the firſt diſcourſe, and which came accompanied by this unparalleled recommendation, that they are founded on the immoveable ground of the revealed wiſdom of God, and the nature which things have received from his good pleaſure.

The rules for the general conduct of education being thus aſcertained, it came next in order to ſpeak to the ſeveral particulars of inſtruction, which I had already obſerved, could, for the children of chriſtians, be no other than thoſe things which their parents are commanded to practiſe; having briefly ſtated theſe, and pointed out the connection

nection ſubſiſting among them in the fore-mentioned diſcourſe, I proceeded, in that which immediately followed, to conſider that which is the ground-work of all the reſt, the acquiſition of knowledge, in doing which the evils flowing from imaginary, naturally ſuggeſted themſelves as ſubſtantial proofs of the benefits which accrue from real ſcience. An acquaintance with facts I recommended not merely as an accompliſhment, but neceſſarily to be obtained for preſerving men from impoſition and errour; for if thoſe who have the means of knowledge do, by neglecting to make uſe of them, become ſinners through ignorance, what is the difference between their guilt, and that of thoſe who knowingly offend? Or, if thoſe to whom naturally belongs the ſuperintendence of their education, omit to provide them in their youth with thoſe elements of learning, without which they cannot afterwards make any progreſs therein, if through this deficiency they be afterwards drawn

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aſide from the paths of righteouſneſs, is not the guilt of making ſuch little ones to offend, to be charged in part on their negligent parents?—In ſpeaking to the acquiſition of knowledge, I have ſcarcely mentioned any particulars but what are generally introduced in the courſe of a learned education; for not to point out new, but to ſtate whatſoever things are true was my purpoſe: but on the other hand, I have ſtrenuouſly recommended what in very many caſes is very little attended to, that the inſtruction given be not ſuperficial, ſuch tending only to miſlead, and that the broad baſis of knowledge be laid much more generally than it is, by early introducing to the purſuit of learning even thoſe who are deſigned for lines of life in which extenſive reading is thought leſs neceſſary, and as earneſtly exhorting you to keep from the hands of your children and pupils forged hiſtories, and books written in ſupport of falſehood. With our utmoſt induſtry, the number of facts of which we can make

make ourſelves maſters is but ſmall; why then (if there were no better reaſon for this counſel) waſte our time on deluſion? From that which will make the diſcharge of them a reaſonable ſervice, an acquaintance with the obligations incumbent on us to perform them, I in the third diſcourſe proceeded to the conſideration of the duties themſelves, beginning with thoſe which ariſe from the relation we bear to our Creatour: my recommendation of moſt careful inſtruction in theſe I prefaced with an obſervation on the abſolute neceſſity of religious principle in our pupils, to ſecure their attention to our leſſons, as well as to render them ſincere in the practice of any other duty. To the means of Religion I then ſpake, endeavouring to impreſs you with a juſt ſenſe of the abſurdity of thoſe who do not perceive, that if theſe be neglected, the end itſelf muſt be loſt; as well as of the heinous preſumption of treating as of ſmall importance, inſtitutions which have the ſanction of the Divine Authority,

rity, and particularly of the deſtructive conſequences naturally flowing from withholding the attention due to the day eſpecially ſet apart for preſerving among men a remembrance of their own and the world's origin, and of the government under which they live, and a recollection of the tender mercies God hath ſhewn the human ſpecies, and of their deſtination to a future ſtate of final recompence. I urged the inculcating the duties of private and public worſhip, and remonſtrated ſtrongly on the moſt ſhameful inattention ſhewn to the behaviour of young people in the latter, whereby they are encouraged in that contempt for things ſacred, which, encreaſing with their communication with an evil world, terminates in open profaneneſs and avowed infidelity. That mode of denying God our Saviour before men, aſſenting even by ſilence to the blaſphemous ſayings of the infidel, I marked as a ſubject for leſſons of avoidance, as well as the ſhocking cuſtom of common ſwearing, and lightly

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uſing the ſacred name of the Lord: this practice, I obſerved, was frequently contracted in low company, and therefore, as well as on other accounts, I adviſed that vigilance ſhould be uſed in keeping the young from the ſociety of thoſe below them. The ſenſe of propriety which naturally riſeth in the youthful breaſt, I conſidered as affording opportunity for leſſons on this head, as well as for the ſuggeſtion of many hints on the behaviour becoming the nature, rank of being, and ſituation of man; and I concluded my remarks on this branch of duty with a few words on the recommendation of deciſion and reſolution in our religious conduct, as virtues of which the want would render all the reſt of our labour fruitleſs, cauſing us to loſe the reward of well-doing, through default of firm and patient continuance therein.—Next to the religious were moſt accurately claſſed by the Apoſtle the ſocial duties, under the comprehenſive virtue of Juſtice. The ſubject of this I ſtated to be property in

in all its various kinds, which being originally derived from God, I ſuggeſted that every treſpaſs on it might be conſidered as a breach of His ordinance; and that, to obviate the many quibbles by which men endeavour to deceive themſelves and others, in evading the inferences deducible from this principle, the plain rule of juſtice laid down in the Holy Scriptures ſhould be adverted to, and our children taught, that what they would that others ſhould do to them, is the proper meaſure of what is due from them to others: from hence proceeding to the particular applications of this general rule, I noticed ſeveral inſtances of the breach of the duty of children toward parents, and of that of parents to children, which appeared to furniſh fit ſubjects of admonition to thoſe under our care. Another branch of juſtice which ſeemed to claim attention, was the behaviour due from ſubjects to their governours: I therefore expoſed the inconſiſtency of ſome unwarrantable maxims on this point with the

the Goſpel precept above-mentioned, reminding you that the tranſgreſſion of the Commandments of Chriſt on this head is not at all more pardonable than rebellion againſt them on any other; and that, if we be ſincere in our profeſſion of ſubmiſſion to His laws, we muſt teſtify it in every inſtance. The world, indeed, admits and encourages practices directly oppoſite to theſe; but therefore we cannot ſerve both, but muſt determine to which we will adhere, and if, like Joſhua, we reſolve that we and our houſes will ſerve the Lord, we muſt arm our children not only againſt the corrupt principles prevalent in the caſe already mentioned, but againſt thoſe urged to juſtify or excuſe the nefarious practice of Duelling, by which the Divine prohibition againſt Murder is broken, and men invade the prerogative of God, by taking the execution of vengeance into their own hands. The recollection of that principle by which the murderous crew boaſt of being governed, Honour, naturally

turally led me to ſtate that the practice of this did in truth conſiſt in ſatisfying all the claims of Juſtice, and to exhort you to inſtill in your children a contempt and abhorrence of the characters of thoſe who, pretending to be men of honour, ſupport themſelves by abuſing the credulity and good nature of ſuch as ſuffer them to become their debtors. To preſerve them too from contracting any habits of unfair dealing, I recommended timely vigilance over their conduct toward their playmates, and the ſeizure of all opportunities thereby furniſhed for giving them that accurate notion of juſtice, through the general want of which human life preſents a lamentable and continued ſcene of frauds: to the prevalence of theſe it is ſcarcely poſſible to turn our thoughts, without recollecting ſome of the cauſes of that poverty by which many are urged to treſpaſs on the property of others, among which the ruinous vice of Gaming attracts particular notice, and therefore I deemed it not unſea-

ſeaſonable to ſet before you the ruinous tendency of introducing the young to an acquaintance with thoſe practices, in which the time, fortunes and reputation of ſuch numbers of their elders go to wreck. The laſt departure from the great law of Juſtice, againſt which I recommended early leſſons, was that of Slander, by which men are robbed of what all but the vileſt are as anxious to retain as they are to keep any other poſſeſſion, and a propenſity to which manifeſts itſelf in almoſt infant years.

Having thus concluded my obſervations on that branch of duty under which are comprized the ſocial, I next ſpake of the perſonal virtues. The corruption of heart, which is deſtructive of theſe, I reminded you, was a work frequently begun in the nurſery, by too great indulgence of either appetite or humour, as well as by the inſtillment of haughty notions on thoſe very advantages from which men can derive no real worth, though a falſe eſtimation of them does not ſeldom

lead to behaviour deſtructive of affection and eſteem. Habits of idleneſs too I conſidered as of equally early growth, and as naturally tending to bring thoſe who are nurtured therein under the dominion of ſenſuality. Againſt that ſpecies of treachery againſt innocence and virtue, the introduction of the uncorrupted to ſcenes of voluptuouſneſs, I next attempted to give you an effectual warning, by drawing your attention to the conſequences moſt probably flowing from the young being made witneſſes of what paſſes therein; nor did I confine my obſervations on this head to one ſex, I conſidered the miſchief which evil example does to both, as well as the danger of the corruption which is imbibed by one of either extending itſelf to others. I even ventured to give a particular admonition againſt permitting any who have at home contracted licentious principles or habits to continue members of ſeminaries in which there is an intention of paying regard to religion

or morals; nor could I heſitate expreſsly to lament, that according to the prevailing mode of female education, for qualities peculiarly feminine, there are ſubſtituted others, which however faſhionable, can never appear amiable. The direct and powerful tendency of immoral books and ſcenic repreſentations purpoſely deviſed to flatter the vicious inclinations of a diſſipated people, to pollute the mind, led me urgently to preſs all who wiſh to prove themſelves not faithleſs to their charge, to exert their authority in the baniſhment of the former, and not think it below their care to preſerve their pupils from witneſſing the impure dialogues of the latter. Having thus ſtated the moſt material of thoſe things which are deſtructive of purity of heart, and conſequently hoſtile to the perſonal virtues, I next mentioned what I conceive will contribute to the firm and eaſy practice of them, the encouragement hereto given by the illuſtrious examples of thoſe who are celebrated for their

temperance and fortitude by ancient authours; the power of habitual temperance to cool the paſſions, and make the appetites ſubject to controul, ſuggeſted a particular recommendation of ancient biography, as well as of plain diet, manly exerciſe, and conſtancy of employment, and though in ſupport of this virtue I had adduced the higheſt ſanction, even that of Revelation, yet that I might leave nothing untried whereby ye might be prevailed on to extricate yourſelves from the bondage of evil cuſtom, and reſume a long neglected mode of education, I repreſented how adverſe to the real virtues of the ſtateſman and the patriot are luxury and diſſipation; the experiments made with them proving nothing in their favour; nor did theſe obſervations ariſe from an inconſiderate eagerneſs to remedy the preſent voluptuouſneſs of manners by a tranſition to the contrary extreme. I recommended only moderation in all things proportionate to the preſent ſtate of ſociety

and the circumſtances of individuals in it, and becoming the Diſciples of that Goſpel which commands us to live ſoberly, as well as righteouſly and godly in this preſent world.

After the virtues themſelves, the Apoſtle recommends attention to the moſt amiable mode of practiſing them, and to this belongs whatever may be juſtly called good manners, which are the natural fruits of benevolence extending itſelf to every thing by which the comfort of others may be affected, and appearances by which their opinions are ſo generally influenced. Theſe naturally arranged themſelves under the three great branches of our duty as depending thereon; under the firſt therefore, I ſpake to the oppoſite faults of indevotion and ſuperſtition, of indifference and bigotry in religion, attempting to point out to you thoſe conſiderations by which young minds would be moſt ſecurely fortified againſt theſe. Under the ſecond, I urged attention to candour, politeneſs, and diffidence,

diffidence, leſſons of gentleneſs and mildneſs to inferiours, and inſtruction on conferring benefits without oſtentation or reproach. I ſubjoined exhortations to make the payment of thoſe various little civilities which render ſociety more pleaſant, eaſy through early habit: the love of precedency, which ſo frequently occaſions unbecoming behaviour next preſented itſelf as a ſubject of remark belonging to the third great branch. Nor did I think either mocking at the foibles of others, or rudeneſs of ſpeech and addreſs, or the ſeveral ſpecies of affectation foreign to this ſubject, as they all proceed from the heart's not being perfectly tempered, and contribute in ſome meaſure to obſcure the good qualities of thoſe guilty of them. The mention of affectation naturally led me to point out the great difference between real and artificial elegance of manners, and the credit which even the latter can obtain from faſhion, forms an argument for the neceſſity of example, in all who

wiſh to ſee their children poſſeſſed of the former, and I cloſed this diſcourſe with ſome obſervations on the neceſſity of decorum in appearance.

To complete the ſcheme of education, there now ſeemed nothing wanting; but thoſe which are moſt accurately termed accompliſhments, and to the recommendation of which the Apoſtle's words, "If there be any vir-" tue, and if there be any praiſe," appeared well adapted; our obligation to attend to theſe I ſtated, as founded on the duty of doing all it may be in our power to do, and thence inferred, that whatever was calculated to increaſe activity and vigour of either body or mind, ſhould be cultivated; conſidering it as not out of the province of thoſe to whom their improvement in letters is entruſted, to ſee that their pupils neglect not the exerciſes, which are neceſſary to the continuance of health. Thoſe accompliſhments, which by improving his carriage, cauſe a man to be better received, and give an effect

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even to his appearance, I omitted not to recommend, as whatever tends to encreaſe our influence, even in the ſlighteſt degree, tends ſo far at leaſt to augment our power of doing good. For the ſame reaſon, though with the addition alſo of others, I ſtrenuouſly adviſed inſtruction in thoſe arts, ſkill in which is neceſſary to form the man of buſineſs, whether we conſider him as employed on domeſtic concerns, or taking a part in public affairs. Hence I proceeded to what is peculiarly requiſite under this laſt circumſtance, and having more amply diſcourſed on that which on account of its powerful effects becomes of great importance, oratory; on recollection that there are many whoſe faculties and diſpoſitions form inſuperable impediments to their gaining reſpect in theſe lines, but who are by their rank and fortune reſtrained from engaging in what they deem Plebeian employments, I ſuggeſted, that there are various purſuits among which ſome one might in almoſt every

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caſe be found ſufficiently engaging to keep the mind from idleneſs; if it were poſſible, indeed, a taſte ſhould be raiſed for the moſt uſeful of theſe, ſuch as would encreaſe the power of relieving the indigent, or meliorate the mind, or enriching the imagination, add warmth to our affections, and conſequently give earneſtneſs to our efforts to obtain that which is in nature and truth moſt deſireable.

Behold then, a ſyſtem of Education built on a ſure, if not in ſome meaſure a new foundation, and the work itſelf dignified by the manifeſtation of its importance. Deducing the maxims I have ventured to deliver, from the deſtination of man to a future as well as his exiſtence in the preſent ſtate, I have recommended ſuch diſcipline and inſtruction as ſeem fitted to produce a character likely to paſs with credit through the one, and obtain laſting happineſs in the other; and, leſt I ſhould err in my ſuggeſtions, I have throughout taken for my guide that

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perfect wiſdom which ſhines forth in the government and the revelation of God. To leave our children ignorant of aught that we know of the happineſs they may gain by good, or of the miſery they may draw on themſelves, by bad conduct, is cruelly to conceal from them part of thoſe ſanctions, which, if fully known, might avail to preſerve them firm in the diſcharge of their duty: while the ſelf-love which aims at the rewards of another life, is rendered perfectly conſiſtent with ſocial, by thoſe rewards being promiſed to ſuch only as love their neighbours as themſelves. Throughout the leſſons I have recommended, therefore, I endeavoured to have theſe ſanctions always kept in ſight. I have ſtriven to omit no part of Education, that might contribute to improve the man, or perfect the Chriſtian. Some things there are, which nearly all acknowledge to be right, but few perhaps know the principles on which they are grounded; for theſe ye may perceive I have accounted, and for others,

others, concerning which we may more juſtly doubt, I have laid down a ſufficient rule of ſelection; for manners and accompliſhments, in particular, I have given reaſons which place them in their true light, leaving them no longer to be conſidered as the progeny of Faſhion, and offspring of Caprice, but what are neceſſary to compleat the uſeful citizen, the benevolent neighbour, and the valuable friend. That ſome attention is neceſſary to inſtill into the minds of the riſing generation better principles of action than thoſe which now ſo generally prevail, ye yourſelves muſt be ſenſible: and can ye want any ſtronger argument to rouſe you to ſuch attention, than the wiſhes ye naturally have for the welfare of your children? If theſe will not excite parents who live, as it were, eſtranged from their children, through the great diſtance at which they keep them, to make themſelves more acquainted with their diſpoſitions, and intereſt themſelves in the paths they take; if this will not prevail

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on others, no longer to abandon their infants to the care of mercenaries, while they drown the calls of natural affection in the tumult of diverſions, it muſt be, becauſe they have not attended to the unſpeakable difference that is made in men by Education. Give the ſubject but a ſmall portion of that ſerious conſideration which it deſerves. Recollect the probable effects of the plan I have recommended. One educated on it being taught to look into the perfect law of liberty, that I mean of which the rewards and puniſhments are incomparably greater than aught the world can premiſe, or threaten, will learn to act independently of its allurements and its terrours; and having added to that freedom of mind which the poſſeſſion of truth alone can give, that highly cultivated benevolence which pays attention even to the niceſt feelings of others, and joined to both thoſe advantages which ſecure influence and command reſpect, will be in private life the eſteemed and beloved neigh-

neighbour, promoting harmony, and performing kind offices to all around him; in public, the great and uſeful citizen, whoſe knowledge may be confided in, whoſe integrity may be relied on, and deriving authority from the eſteem in which he is holden; and in himſelf he will poſſeſs reſources againſt all the accidents of life, and all the ill uſage with which the world impotently ſtrives to vex thoſe who are not her own; and at the approach of that time when ſuch as are, begin to feel their comforts fail, and their good things draw to an end, he, on the contrary, will experience the ſenſations of a man, who having nearly finiſhed his work, has henceforth only to take his reſt, and enjoy his recompence; and when to that recompence he is called, the wiſdom of that life which fools thought madneſs, and the glorious end of that path which they deemed to be without honour, will appear in his admiſſion to an inheritance in that kingdom of peace and righteouſneſs, which

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ſhall have no end. To thoſe only who expect ſuch a kingdom, theſe diſcourſes are addreſſed: ye who believe the Goſpel, will ſurely think your children ſhould be educated as under the Goſpel; let not then, by your neglect, a prophet's words on another occaſion be made applicable to thoſe whom ye have already initiated into the Chriſtian covenant, "I have ſaid, ye are Gods, "and all of you children of the Moſt "High; but ye ſhall die like men, and "fall like one of the princes:" but rather, complying with the obligation incumbent on you, bring them up conſiſtently with the ſolemn promiſe given at their baptiſm; and if it be poſſible, and as much as in you lieth, make them characters whoſe glory will never fail,—Members of Chriſt, Children of God, and Inheritors of the Kingdom of Heaven.

FINIS.

MVSEVM
BRITAN
NICVM